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TERMS.

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LEXINGTON:
WEDNESDAY, *JULY* 23, 1834.

For the Western Luminary.

The willingness of the Black Population to receive religious instruction, and their susceptibility of Moral Improvement.

So low and degraded is the moral and intellectual character of the black population, that many, if not a majority of persons, believe them of an inferior race both in moral and intellectual susceptibilities. I shall not at this time contend for the intellectual equality with the whites of the negro race:—though I might observe that under the debasing influence of a servile condition even an angel would lose his intellectual height and elevation.

Drag a bright spirit from his high abode,
From where he burns in presence of his God;
Enchain in bondage base his lofty mind—
All hope remove, and be each word unkind,
All hope to his bright birth-place to return,
Nought but *eternal* servitude discern;—
No more the lofty seraph would he seem,
A *thing* of earth—*an Afric slave* you deem.

And it must be acknowledged that slavery is also unpropitious to the moral character—that while it blunts the intellectual acumen, it chills and withers the germs of moral improvement. The very fact of being a *slave* must shear a man both of his moral and intellectual aspirations—because his condition deprives him of many of the motives which operate to form a freeman's character. Though mere moral instruction would be utterly powerless to elevate and improve the character of a slave population;—yet the *christian religion* is exactly suited to their condition, and could its instructions, its knowledge, its hopes, its sanctions, be universally diffused among such a population, there are good reasons to think it would meet with a more ready and joyful reception than among a free population. The great obstruction which slavery places in the way of religion, is not to its reception, but to its propagation. Jesus Christ preached his gospel "to the poor," and its promises and hopes are precisely adapted to obtain for it a ready reception among the oppressed and enslaved—"to redeem, disenthral, and regenerate" their souls if not their bodies. Our Saviour informs us, that "it is hard for a rich man to enter the kingdom of heaven." The cares of the world so cluster about his heart that they "choke the word." Now in such a country as the American Republic, every man may be considered "a rich man" "in the cares of the world." For every man being a freeman, and the race of honor and wealth being open to all, there is perhaps not a man in the republic who does not enter life with expectation of being rich. Hence worldly mindedness—"the cares of the world" is the besetting sin of this country. Honors and riches glitter in the vista of youthful ambition; and are the baubles which decrepid age is found still pursuing.

From "the cares of the world" a slave population are emphatically free. This great hindrance to a religious life, which perhaps destroys more men's souls than any other cause, does not obstruct the pathway of a slave to heaven. The promises and hopes of religion must present a brighter and dearer prospect to him than to other men. They inform him of a world where "the oppressed shall go free." Religion informs him of a common father of mankind, who is no respecter of persons—of a common judgment seat where every man will be judged according to his works, without respect to his condition on earth. These truths must bring more joy and consolation to his heart than to other men. Oppressed and degraded; without an earthly prospect or aspiration, they must indeed be to them "glad tidings."

Such, *a priori*, would, I suppose be the reception of the gospel among a slave population; and observation confirms me in the opinion that such anticipations are correct. Whenever and by whomsoever I have seen the gospel plainly and affectionately presented to the black population, it has been attentively received, and produced as seed sown in good ground. These are indeed verdant spots, "few and far between," in this mighty waste of ignorance and vice—and inexcusable and criminal neglect of men's souls. I do not doubt that if the religious instruction of the blacks were faithfully attended to privately and publicly, the fruits of an abundant harvest would be reaped. I will mention two examples of faithful attention to this duty, which have come within my knowledge, in the hope they will establish the remarks made above, and excite others to go and do likewise. The Rev. Mr. B—— of ——, is the only minister of the gospel whom I have known regularly to preach to the black population, and to manifest a special interest in their religious welfare. This excellent man never preaches without addressing a word of exhortation "to his colored friends." This affectionate interest in their welfare has not been unobserved by them, and wherever he goes he has a numerous audience of blacks. I have heard him say that for several years he preached in the village of ——, on Wednesday evenings, to large congregations, but three only of which were white persons—these being regular attendants; THE REST WERE BLACKS. Their inattention to religious instruction proceeds only from *the inattention which they receive.* NO MAN CARES FOR THEIR SOULS. The other is a case of attention to their private instruction by a distinguished professional gentleman, who regularly assembles his servants to his family worship—reading in their hearing the word of God and praying with and for them. And here I will mention a small matter—but one of importance, and worthy the attention of those who would imitate this example. He is very careful that every servant when he enters the room to engage in family worship, is provided with a chair—so that all the family present themselves upon a perfect equality before their Maker and Judge. And being in the habit of requiring them all to sing, he does not dispense with either their presence or their singing when strangers are present—but is rather more particular on such occasions—singing a little *louder* than usual. He informed me that he never had to punish his servants—that they were obedient and faithful. As my object is to show the willingness of the blacks to receive religious knowledge, I will mention the following fact. Having a black man in my employ, I soon discovered that he could read a little. I purchased a Bible and presented to him, which he received with the warmest thankfulness, and remarked that next to his freedom he valued it higher than any earthly gift that could have been made him. At every interval of leisure in his labors he has manifested the sincerity of his remark by its diligent perusal by night and by day. C.

For the Western Luminary.

The Blessings of Slavery.

MR. EDITOR,—I learn from some late documents, that Abolition Societies are forming in many places in the Northern and Eastern States. It is time for the Western states to take the alarm. Even in the South, I know a few *soulless, conscienceless* christians, that read papers friendly to emancipation, and say, they will no longer keep slaves in perpetual bondage. And unless the pulpit and the press array themselves in opposition, we may expect soon to see them forming societies in all parts of the United States!

We hear much about "truth and justice," "equal rights," and the duty of "letting the oppressed go free." From the *practice* of all the world, we see that "truth and justice" mean quite different things in different places and times. Every child knows that "circumstances alter cases." But I will endeavor to convince those deluded people, that slavery is right, and then all that we hear about humanity, and liberty, and rights, falls to the ground.

1. It is right, because we could not do without slaves. Had we no negroes, who would do our work? Who would raise our corn, and tobacco, and cotton, and sugar? Who would do our washing and cooking? It is true, white men and women have thumbs and fingers; but it is evident from the softness of their hands, that they were not made for work. To think of our doing all the drudgery! Pshew! that's out of the question. Men, women and children would perish! But our two millions of slaves can support themselves and us, by their labor. Here then is abstract necessity, to which all laws of humanity and religion must yield.

2. It is right, because, if we were to emancipate our slaves, they would turn round and kill us every one, before we could get out of their way. While we keep them as they are, we can tell them "they are well treated—have a home—a *good* master and mistress," &c. But if they were freed, they would see that the white man had ceased to love them, or regard their rights or happiness. Then, instead of feeling grateful towards us for "letting the oppressed go free," they would never forgive us.

3. It is right, because, if free they would be in a much worse condition. They would be incapable of governing themselves, or of being governed. Does not all history inform us that men cannot govern themselves. Hence there have always been kings and lords and nobles to govern the rest of mankind. Just so with negroes. It is necessary for them to have masters to govern them.

Again, they could not provide for themselves. Now they are content to work hard for poor fare. But, if free, they would work at no price. Neither money, nor good treatment, nor their own wants could induce them to work. They would live by stealing—a vice, in which they now are never tempted to indulge.

And again, they would not be so healthy. Suppose they could get employment, and obtain the means of indulging their appetites; soon they would be dying with the gout, breast complaints, dyspepsia, &c. But by keeping them hard at work, we hardly ever hear of a negro dying with such diseases.

Have our politicians any scruples about the policy of slavery? Only let them compare the Northern states with the Southern. See how poorly and inefficiently all things are done at the North. No public works or establishments that do honor to the nation. Then survey for a moment the industry, the morality, the enterprise, the roads, the canals and the manufacturing establishments of the South.

Therefore,—As certainly as A. Campbell is the *smartest* man in the world, and has sent forth from his most "lucid pen" two most "inimitable works," and as certainly as he has (according to his modest reckoning of his own *noble self*) a tremendous "dash of satire in his constitution," so certainly is slavery right. It is for the interest of the white man—for the happiness of the black man, and the policy of the Southern states to keep the fetters on the negro.

I would even carry the idea a little farther. As it is evident from a thousand considerations, that some men were born to be masters, and others slaves, is it not susceptible of proof, that the great fault in our political existence is, that there are too many masters and too few slaves? On the supposition, that the slaves do all the work in the United States, there are perhaps four masters to one slave—more than is necessary. Suppose we reduce the number of masters by making slaves of them, until the number of slaves will equal that of masters. There would certainly be more work done. And as all admit that happiness is the object of pursuit, and that slaves are the happiest people among us, there will surely be no difficulty in yoking as many as we want. But if we make a part of the white population slaves, how can we distinguish them? I propose that the complexion of the hair be the mark of distinction. As I have a white head, I would propose that all who have heads of any other complexion, should be slaves. The white heads are sufficiently numerous for masters. One could see to 100 black heads if necessary. In some places in the South we know that one man can manage 1000.

I can, moreover, assure our political friends, especially those who love economy, that this would greatly reduce the expenses of government. Where a man owns 1000 slaves, he manages them without law books, or law-suits, or lawyers, or judges.

Should this plan succeed, there will doubtless be a good deal of *running away.* But it would only be fun to catch the runaways. Then we would hear "the sound of the horn, the crack of the whip, and the yell of the hound as he fastens his grip." Then the hunters of men would sing most merrily,

"Though *hundreds* are caught, there are *millions* to catch:
So speed your hunting, o'er mountain and glen,
Through cane-brake and forest—the hunting of men!
Gay luck to our hunters! how nobly they ride
In the glow of their zeal and the strength of their pride!
The Priest with his cossock flung back on the wind,
Just screening the politic statesman behind—
The saint and the sinner, with cursing and prayer,
The drunk and the sober, ride merrily there.
And woman—*kind woman*—wife, widow and maid—
For *the good of the hunted*—is lending her aid."

If, after all that I have said, our white friends of black and red heads, should hesitate to become slaves, we can satisfy them that slaves are the happiest people in the world. They acknowledge this in case of negroes. It would be so with them, "when they would get used to it." And that some such a system of things was intended by the Creator, might be argued from the difference in complexion, which I propose to make the mark of distinction. The reasoning is this: Why did God give negroes curly hair and black skins, unless he intended there should be a difference between them and white men? Again, why did he give some men black and red heads, unless he intended there should be a difference between them and those who have white heads? Why sir, the matter is too plain to need any argument.

If, however, any Emancipation man should be willing to hazard his reputation by controverting my views, I stand prepared to meet him, and to put forever to silence the folly of fools.

Yours, &c.
NIL DESPERANDUM.

From the Christian Herald.

Let there be Light.

A Circular addressed to the friends of Christianity in the West, on the subject of supplying the world with the Bible.

At the Convention held in Pittsburgh on the first Monday of this month, with reference to the distribution of the Bible, among other resolutions approbating the design of having the whole world supplied with copies of the sacred volume in twenty years, and pledging co-operation in the noble undertaking, the following was passed, viz: "*Resolved,* That this subject be affectionately commended to all the friends of the Bible in the western country; and that a circular, expressive of our sentiments be drafted and sent forth by this convention." A committee was appointed to draft a circular to this effect, and publish it with all convenient speed. In fulfilment of this determination, the committee present the following address to the Christian public.

Those whom we address are generally informed, we presume, that one year ago, a resolution was formally considered by the American Bible Society, to attempt the accomplishment of the object which has just been stated, *the supply of all the families of the earth with Bibles within twenty years.* The idea was first conceived by a county society in Virginia, and having been presented to the national institution was listened to as the voice of God, and hailed as an impulse to new forms of action which might be found adequate, it was trusted under the blessing of heaven, to so vast an achievement. Since that time, according to the report read at the late anniversary in New-York, the subject has received much attention, in different parts of the country. Fifteen ecclesiastical bodies, including six denominations of Christians, have passed resolutions in favor of the undertaking; thirty-three auxiliary societies have pledged their co-operation, and liberal contributions of money have been made to it on the part of individuals. Foreign Bible Societies have been written to, as well as missionaries abroad, and altogether a widely extended system of arrangements entered into, with the view of engaging the friends of the holy volume through all christendom to unite in the effort.

The conception is in the highest degree sublime. A simultaneous, systematic movement on the part of the church, scattered over all Christian lands, to place a Bible within the reach of every human being on the face of the globe! What a lofty, soul-inspiring thought! Whose spirit is not ready to kindle with enthusiasm, as it rises on his contemplation, and solicits his interest in the great object it proposes to realize? Where, in the history of past ages, shall we find an enterprise to compare with what is here presented, for vastness of interest and magnificence of character? Not surely among any of those, which the potentates of the earth have counted most worthy of their ambition, and by which they have sought to procure immortality to their names.

And we have no right to say of it, that it is visionary, and on that account unworthy of serious attention. In its own nature the object proposed is fully within the reach of the church. Within twenty years the words of eternal life *might* be published to the whole human race, and the last commandment of the Saviour carried into full effect. All that is needed for this end, is, that the authority of the commandment should be owned by those on whom it lies, and the effort honestly made to do what it requires. If the Christian world should address itself in earnest to the work, and with zeal and energy in any measure correspondent with its claims, it is perfectly plain that before this generation should have passed away, missionaries might be multiplied a thousand fold, and the Bible translated into every language, and schools established over all the world, and the gospel made known to every nation and tribe and family under the whole heaven. Whatever there may seem to be, then, of a wild and visionary character in the undertaking, it must be considered as resulting altogether from the wrong condition of mind in which Christians themselves are found, and not at all from the nature of the thing they are called upon to attempt. And this constitutes no valid reason for withholding interest, or refusing to act. It is only a reason in fact, why the appeal which calls to action should be the more earnestly considered: since it is only by laying to heart the evil of being in such a state, and striving to bring ourselves and others out of it, that we can have any prospect of ever seeing a day of brighter promise for the world than that which now seems to us to be so dark. To wait for others to do their duty, is no part of the obedience we ourselves are bound to render to God; and to excuse ourselves from acting, merely because we feel persuaded that the rest of the church will not act, and so our individual efforts prove of no account, is only rebellion in disguise. Will God send the Bible to the heathen, if the church will not bestir itself to have it sent? And may a part of the church say, it is of no use to attempt so great a work at once, because we are sure the great body of the church will hang back from the enterprise? Shall it be held visionary for men at any time to undertake that, which God has said must be done?

No, it is no visionary idea, to think of giving the world the Bible in twenty years. It is an argument of waking reason, when men come in this way to realize what is truth in the kingdom of God, and are willing to commit themselves upon it in the presence of the whole world. There is a rationality and manliness of thought in this, in comparison with which the wisest calculations of the spirit of this world are no better than the dreamy delusions of men that are asleep. In fact, in great moral revolutions generally, the difficulty of the change that is effected lies mainly in the conception of it, and not in its execution. When the general mind has been for a long time acquiescing in what is wrong, it cannot be brought without much trouble to have a clear sense of its own error; and in such circumstances it is a vast point gained, when only the *idea* of truth begins to stand out with such clearness in any quarter; since if this be but insisted upon and held up to view, it cannot fail before a great while to vanquish the opposing falsehood, and make its own authority good, in its place; and then men shall be heard wondering that any former age could have been so blind as not to understand what is at last seen to be almost self-evident. In this view of the matter, we hold it a great achievement already accomplished, that the minds of any have advanced so far as to conceive soberly the idea of giving the Bible to the world in the course of one generation. We believe it will be found hereafter, that the most arduous part of the whole business has been surmounted in the act of grasping the thought of the thing itself, and the only circumstance that will seem strange about the matter to a succeeding age, will be, in all probability, that there ever should have been any thing very startling in the proposition at all, sanctioned as it was by the plain authority of the Bible, and so fully within the reach of the resources of Christian benevolence as it will then appear to have always been.

It is but a few years ago, since it was considered a vast undertaking to supply a single county with the volume of life; and when at length it was soberly proposed to carry the same system of mercy into effect over the whole state of New Jersey, even good men were ready to shrink for a moment from the undertaking, and to say of it that it savored of extravagance. So hard was it then to grasp with clear consciousness the idea of a truth, which has now taken its place in the midst of the most familiar images of the mind. Now that the thing has been *done,* the thought of offering a Bible to every family in the whole United States, is found to be of the most simple and sober complexion; though only ten years ago, it must have seemed as completely visionary as it is well possible for the idea of supplying the world to appear now to any mind.

Even if it should be found in the end impracticable to supply the world in twenty years, it is the duty of the church to make the attempt. The will of God is unequivocally expressed; the wants of the dying heathen are inexpressibly urgent; the measure of our opportunity and resources is the broad rule of duty from which we have no power to escape. Let us beware, then, how we think of throwing off responsibility by pursuading ourselves that the *whole* of what is proposed cannot be done. Our obligation to act is wholly independent of any future contingency of this sort. If only a part of what is aimed at can be effected, we are bound to give the enterprise our hearty co-operation; and under such a call as is now addressed to us, though we may not calculate on all that others expect, it is our duty to unite with them in trying to send the Bible to the nations, with as much zeal and vigor as if we were certain of having the whole work accomplished in twenty years.

And need we say, that this duty lies upon the friends of the west, as much as any other part of the church? The cause is one of common and universal interest; it belongs especially to no one particular part of the Christian world, in distinction from others. The co-operation, too, of every section of the church is *needed* in its service. The work is great; and the strength of the whole Christian world is demanded for its accomplishment. No part of it, accordingly can have any sort of right to withhold its fair proportion of help. And may we not ask, what section of the church would be willing to be left without part in such an enterprise? Shall it be said of any part of the west, that it did not covet the honor of participating in a labor of love which even angels might have counted worthy of their ambition? We trust not; and we pray God, it may never be said of our churches hereafter, as it was reproachfully of Reuben in the days of old: "For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks: For the divisions of Reuben there were great searchings of heart."

We may add that interest as well as duty and honor, (and indeed these always go together,) requires us to take part in this work. We are bound to act, by the regard which we ought to have to our own spiritual prosperity. No law can be more certain in the moral world, than that "he that watereth shall himself also be watered." It is by acting for God, that men are made to participate richly in the blessing of God; and it has been found, in every age and in every part of the world, that the liberality and zeal which churches show in the behalf of the kingdom of Christ, and the salvation of the human race, is the true measure of their own prosperity in the things of religion. In particular, it has been made a matter of special observation, that where Christian communities have exerted themselves in the work of furnishing the Bible to the destitute, God has also most immediately rewarded them in this way. If it be desirable, then, that the western churches should enjoy the gracious influence of the Divine Spirit, in larger measure than they do at present, let them not forbear to come up in this case to the "help of the Lord against the mighty." They owe it to themselves to consult for their own interests in this way, as well as in all other methods ordained for this end. Especially when it is remembered, that to come short of a blessing in the case, is to fall under the power of a bitter curse; the curse of Meroz, that would not come forward when called to engage in the service of God; an imprecation like that which came upon the mountains of Gilboa, when it was said, "Let there be no dew, neither let there be rain upon you, nor fields of offerings!"—Judges 5: 23, 2 Samuel 1: 21.

It is a consideration well adapted to recommend this particular form of religious benevolence, that it pertains, and can pertain, to no one particular denomination of Christians in distinction from others. The Bible belongs equally to all, and all, so far as they enter into its spirit, have an interest alike in having it widely circulated among all people. Here then is an object, and one too of the very first consequence in regard to the glory of God and the salvation of men, which Christians of all sects and creeds may unite to promote with all their strength, without any compromise whatever of conscientious difference of opinion on other points, or any abandonment on the part of any of a single peculiarity in their religious faith. Surely there is something in this very thought, which ought to recommend it to every pious bosom. We trust that it may find its proper weight with all to whom this address is directed.

Christian brethren, we leave the subject with your own minds to be pondered upon and turned into an occasion of action, in such a way as your own sense of duty may suggest. We think it not necessary, to employ many words in setting forth what we conceive to be the interest and the responsibility belonging to the case. You cannot reflect on its claims, without being made to feel, we are persuaded, that they are too serious to be treated with indifference or neglect. May that Good Spirit of the Lord, on whom we are dependent for all the light of life, shine into our minds and turn them according to his own pleasure, that we may be at once wise to understand, and active to do, all that may be incumbent upon us in this and every other instance of duty.

JOHN W. NEVIN,
JOHN ELLIOTT,
SAMUEL WILLIAMS,
JOHN BLACK,
ROBERT BRUCE,
JOHN T. PRESSLY.

Pittsburgh, May 28, 1834.

Editors in the west who take an interest in the object of this Circular, are respectfully requested to give it an insertion in their papers.

CURIOUS CHRISTENING.—The Rev. Dr. Young, P. P. of Baldoyle, administered the sacrament of baptism on Thursday, under circumstances not a little singular. There were present, first Mary, the infant christened; next, Elizabeth, its mother; next, its grand mother; next, its great grand-mother; and next its great great grand-mother. The latter is still an active and healthy woman, though she is supposed to be nearly in the hundreth year of her age.—*Dublin Morning Reg.*

From the Christian Index.

A Short Sermon.

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.—1 Tim. v. 23.

I shall preach a short sermon. I hope, therefore, to be heard through to the end.—He that hath ears to hear, let him hear.

1. Timothy was a temperance man. Total abstinence had its friends in old times.—Let no man call it a new-fangled doctrine.

2. Timothy was thoroughly grounded in the doctrine. He was not a half-way man. He would not even drink a little wine as medicine, without an express injunction from an apostle.

3. Paul was a temperate man. See how thoroughly his precept to Timothy is intrenched in temperance principles. Timothy's infirmities were read, not feigned. They were often. He was, therefore, a fit subject for medical treatment. Paul prescribes—mark the prescription—wine, a *little* wine. He was a temperance man; a most careful, judicious adviser in the use of wine. And if rum had been known, would he have been less cautious in defining its use, in throwing around it the temperance hedge? I think not.

Allow me to make a few remarks by way of improvement.

1. Ye that hatch up infirmities at your pleasure, to get an excuse to drink your grog, stop; consider my text and hide your faces in the dust.

2. Ye wine-drinking, whiskey-drinking, rum-drinking ministers, consider well the example of Timothy, and the instructions which Paul gave him, and then ask your stomachs and your consciences if you can get a license for your frequent use of the "good creature," from the text.

3. Wo to those who drag in Scripture to justify themselves in the indulgence of lust, the transgression of God's law, and the casting of stumbling blocks in the way of their fellow travellers to eternity.

Nearness to God and Fellowship with Christ.

By President Edwards.

"There is scarce any thing that can be conceived of or expressed, about the degree of the happiness of the saints in heaven, the degree of intimacy of union and communion with Christ and fulness of enjoyment of God, for which the consideration of the nature and circumstances of our redemption by Christ do not allow us and encourage us to hope. This redemption leaves nothing to hinder our highest exaltation, and the utmost intimacy and fulness of enjoyment of God. Our being such guilty creatures would be no hindrance, because the blood of Christ has perfectly removed that, and by his obedience he hath procured the contrary for us in the highest perfection and glory. The meanness of our nature need be no hindrance, for Christ is in our nature. There is an infinite distance between the human nature and the divine; the divine nature has that infinite majesty and greatness, whereby it is impossible that we should immediately approach to that, and converse with that, with that intimacy with which we might do to one who is in our own nature. Job wished for a near approach to God, but his complaint was that his mean nature did not allow of so near an approach to God as he desired: God's majesty was too great for him. Job. ix. 32, &c. But now we have not this to keep us from the utmost nearness of access and intimacy of communion with Christ; for to remove this obstacle out of the way, Christ has come down and taken upon him our nature; he is, as Elihu tells Job he was, according to his wish. He is a man as we are; he also was formed out of clay. This the church anciently wished for, before it came to pass, to the end that she might have greater opportunity of near access and intimacy of communion. Cant. viii. 1: 'O that thou wert my brother, that sucked the breast of my mother; when I should find thee without I would kiss thee, yea I should not be despised.' Christ descending so low in uniting himself to our nature, tends to invite and encourage us to ascend to the most intimate converse with him, and encourage us that we shall be accepted and not despised therein; for we have this to consider of, that let us be never so bold in this kind of ascending, for Christ to allow us and accept us in it, will not be a greater humbling himself than to take upon him our nature. Christ was made flesh and dwelt among us in a nature infinitely below his original nature, for this end, that we might have as it were the full possession and enjoyment of him. Again, it shows how much God designed to communicate himself to men, that he so communicated to the first and chief of elect men, the elder brother, and the heap and representative of the rest, even so that this man should be the same person with one of the persons of the Trinity. It seems by this to have been God's design to admit man as it were, to the inmost fellowship with the Deity. There was, as it were, an eternal society in the Godhead in the Trinity of persons: and it seems to be God's design to admit the church into the divine family; so that which Satan made use of as a temptation to our first parents, 'Ye *shall be as gods,*' shall be fulfilled contrary to his design. The saints' enjoyment of Christ shall be like the Son's intimate enjoyment of the Father, John xvii. 21–24. 'That they may be all one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. And the glory which thou gavest me have I given them, that they may be one, even as we weare one; I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me before the foundation of the world.'

Ver. 26. 'that the love wherewith thou hast loved me may be in them, and I in them.' The Son's intimate enjoyment of the Father is expressed by this, that he is *in the bosom of the Father;* so we read that one of Christ's disciples *leaned on his bosom*, John xiii. 23. These things imply not only that the saints shall have such an intimate enjoyment of the Son, but that they through the Son, shall have a most intimate enjoyment of the Father; which may be argued from this, that the way which God hath contrived to bring them to their happiness is to unite them to the Son as members, which doubtless is that they may partake with the head, to whom they are so anited, in his good.

And so 'our fellowship is with the Father, and with his Son Jesus Christ.' "

From the Missionary Herald.

Present Condition of the Seven Churches.

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the seven churches, which formed a glorious constellation in the primitive age of the church. They are thus described by their latest and most able historian:—

"To Ephesus," he says, "shorn of her religious ardor and fallen from her first love, the extinction of the light and influence of christianity was foretold; and the total subversion of both church and city followed as the punishment of her impenitence. There is now no trace of the faith that was once preached. The candlestick shall be removed from the station where it was placed by the apostles.—The traveller looks down from the heights of Prian, Corissus, and Pactyas, upon a scene of solitude and desolation. All is silence, except when occasionally interrupted by the sea-bird's cry, and the barking of the Turkoman's dogs, or the impressive tones of the muezzin from the ruined towers of Aisaluk; and the remains of the temples, churches and palaces of Ephesus are now buried beneath the accumulated sands of the Caystir. The Sardinians and Laodiceans were found degenerate and lukewarm; and to a similar doom of subversion they were to be subjected. There are now no Christians in either. A few mud huts in Sart represent the ancient splendor of Crœsus; and the nodding ruins of its Acropolis, with the colossal tumuli of the Sydian kings, impressively teach the littleness of man and the vanity of human glory. But in Laodicea the scene is far more cheerless and dreary.—No human being resides among its ruins; the abandonment threatened has indeed overtaken it; and neither Christ nor Mohamed has either temple or followers upon its site. The fate of Pergamus and Thyatira has not been so severe; but the foretold apostacies here triumphed over the evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of Smyrna and Philadelphia have most remarkably corresponded with the disclosures of the apocalypse. In every age that has revolved, they have experienced an "hour of temptation." The heathen priest, the Roman Emperor, the Turkish bandit, successively inflicted the tribulation announced; while notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries it has suffered."

You will find, however, brethren, that little more of the christian church exists in Smyrna and Philadelphia, than the form and name. The light is extinguished; only the candlestick remains. But you will be interested by the reflection that the light which shone upon the Waldenses, when the rest of the world was shrouded in gloom, was brought from the golden candlesticks of lesser Asia. In after ages, when the seven churches were suffering the righteous judgments of God, this light shone brightly upon the waters of the Rhone, and into the deep neighboring valleys of the Savoy. And in the cities of Smyrna and Philadelphia it will doubtless be re-kindled, as well as among the mountains of Pisidia, Phrygia, Galatia, and Cappadocia, as upon the plains of Cilicia and Pamphilia, Pontus and Bythynia, and those which look out upon the Ægean sea.

Moung Swa Moung at the Asylum.

On Wednesday, the Burman convert, was taken to the asylum for the deaf and dumb. Mr. Weld, the principal, afforded every facility in his power. He gave the pupils a brief account of the Burman mission, and of the conversion of Moung Swa Moung; Mrs. Wade furnishing him with facts. He also wrote and explained the passage inscribed upon a card which the Burman had given him.* They seemed quite interested. The convert was moved with mingled emotions of astonishment and pity, especially when he saw Julia Brace, the deaf, dumb, and blind girl. After she had threaded her needle, he begged the needle and thread to carry home, as a proof to his countrymen that he had seen this wonderful girl.

After prayers had been offered by signs, and the pupils were about to retire, Moung Swa Moung (by Mrs. Wade) inquired whether any of them were pious; and on being told that a few of them were so, and the others unconverted, requested the teacher to tell them that "they were born like him, without knowing the true God; but that they were now instructed as he was by the missionaries, and that he should always pray that they may have new hearts, and ask them to pray for him."

In this connection, we will add one or two other incidents, evincive of his piety, persuaded that every thing of the sort will be interesting to our readers.

On Thursday, he attended a wedding, a ceremony which he had never before seen.—With evident solicitude, he inquired of Mr. D. whether the pair whom he had joined in marriage were disciples. Though highly pleased with the ceremony, the question of the salvation of those who were married was the all-absorbing one.

Yesterday morning, calling on a sick Christian, after prayer by the minister, he took from his pocket book a piece of silver, and said, "Disciple, me give money, Doctor;" i. e. he would give that to pay the physician of the disciple. Mrs. Wade being informed of the circumstance, said, "No unconverted Burman would think of such a thing. 'The tender mercies of the heathen are cruelty even to the sick and dying." —*Hartford Ch. Secretary.*

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*"How shall they believe in him of whom they have not heard?"

From the Pittsburgh Christian Herald.

CIRCULAR

OF THE EXECUTIVE COMMITTEE OF THE WESTERN FOREIGN MISSIONARY SOCIETY, TO THEIR CHRISTIAN FRIENDS GENERALLY.

Dear Brethren,—We have lately received from our Missionary, the Rev. John B. Pinney, a letter, from which we make the following extract:

Monrovia, May 1st, 1834.

BEAR BROTHER SWIFT,—How shall I write the afflicting intelligence! Oh how will you and the friends of Zion mourn. Brother Cloud is gone to rest from his labours! His death was sudden and to us all afflicting. But alas! how much more the present state of our mission. I arrived this morning from Bassa, where business had called me, for the short space of one week; and find Brother and Sister Laird given over by the physician! The letters which Brother L. wrote you concerning the death of Brother Cloud, (I was then too feeble to write,) I doubt not, informed you that he was carried off by the dysentary, which attacked him while absent at Cape Mount.

The attention he received from Br. Laird during his illness was unremitted, and the physician is of opinion that he caught the disease from *him*. He was even, before the death of Brother C., thrown into a fever by his efforts. The attack was, however, light, and little danger was apprehended. Sister L. was comparatively well. The day that I was to leave for Bassa, I visited them before breakfast. Brother L. observed that it was the seventh day of his attack, and that, though weak, he felt that his attack was tempered with great mercy; as being far lighter than the two previous ones—charged me to be careful of my health—remarked that he expected to recover quickly—and proposed writing an obituary or short notice of Brother Cloud's death. Sister L. was up as usual; invited me to remain and take breakfast, and expressed a fear lest I should return from Bassa, as Mr. Cloud had done from C. Mount—sick. But oh, how little can we understand what a day may bring forth. The very day of my departure, Sister L. was attacked with a severe fever, and was speedily deranged in mind. The next day Brother L. was seized with a diarrhœa, which the third day was succeeded by the dysentary; and he is now wasted to a skeleton and scarcely breathes. The first day of his dysentary, he wrote a short Will, a copy of which I enclose. His wife, though quite weak, insisted upon setting up with him on the sofa, until, exhausted by bodily and mental labours, she lay down, and scarcely has any lucid intervals; and thy physician apprehends her speedy dissolution! She observed, on the day that Brother L. made his Will, that they had promised to die together; and I greatly fear the prediction will be true. I am exhausted, and have not even been to the agency house since landing, but can scarcely prevail upon myself to leave them long enough to rest. My situation is indeed a trying one! My heart sinks within me as I look upon their emaciated forms, and view them dropping into the grave. Am I then to work alone! Does God see it best to give me no dear friend to labour with me! It cannot—must not be. Surely if these are taken, others will rise to enter into their labours. I am distressed, and my heart mourns. The peculiar mildness and amiableness of Brother L. had endeared him to me in no common degree; and I felt to be a missionary with him was to be blest. The personal loss is deeply felt; but my anxious heart turns to the churches, and almost trembles at what may be the effect there. Oh! will Zion grow weary of her work, and the mothers in Israel no more dedicate their offspring to God's cause here! Will these be looked upon as a vain offering! No, no. The heathen around cry for help, from their pit of ignorance and sin, and surely God will send salvation by other instruments.

Friday Morning 2d May.—The suffering pair still exist—yet breathe. Blessed be God, that I am permitted one more day of attendance upon Brother L. He seldom speaks, though evidently conscious of all that passes. The constant moanings and delirious talk of Mrs. L. were so full of horror to him, that she was this morning removed to another room. Her thoughts are full of anxious concern about her husband—but all is delirium and wildness. The nurse tells me that yesterday morning she arose from her bed and went to embrace Brother L. Her distress was unspeakable; and finally, she exclaimed; "yes, you may go before me a little while, but I will soon follow."

Brother L. enjoys evidently the comforts of faith and hope. Yesterday morning, before I came in, he sang with considerable strength of voice,

"Come ye sinners poor and needy."

And—

"Come humble sinner in whose breast."

In the afternoon, I sung a hymn expressive of confidence; he raised his hands often, expressive of concurrence in the sentiment. He then requested me to sing,

"Farewell, farewell, farewell, dear friends, I must be gone,
I here no longer stay with you," &c.

And at every chorus joined with much more strength than I supposed him to possess:

"Farewell, farewell, my loving friends, farewell."

I inquired if he had any word or presents to send to American friends. His reply agreed with all he had ever said—"No, it *all* belongs to God and the mission." I remarked, that tokens of remembrance thus sent might excite others to supply his place, and do more good than if left with the mission. He made no reply. I then inquired if he had any request to make. "My Harriet—I charge you to be kind to her while she lives, when I am gone." Yes, dear Brother, she shall have every attention a brother can bestow. She needs peculiar kindness, and then she is peculiarly kind. He is much engaged in prayer; and I do sometimes hope even against hope, that God will say, *live*. O how desirous I was of freedom, to be with him all the time; but Mr. Kinsley, whom we all rejoiced to hear had been appointed Agent, and whom we have daily expected for the last two months, has not yet arrived; and the combined effect of fatigue and anxiety, has almost made me sick again. May God enable me to hold out until the event is decided as to life or death.

May 10th.—The captain of the Argus waits to get my letter. In this hurry, dear Brother, let these black lines be my interpreter. Both are at rest, I trust, in Abraham's bosom. O my throbbing heart be still!

"'Tis but the voice that Jesus sends
"To call *them* to his arms."

I need not ask you to weep; I know your kind heart will almost be broken to see the hopes which budded so fairly all blasted. O! Brother Swift, language will feebly express my suffering for the few last days. Sister L. died on the 3d—Brother L. on the 4th instant. I was with them whenever health allowed, after my return. But they faded away like snow before the sun. The fatal disease worked its silent but perceptible way, without a check. They are gone from us! O for grace from a gracious God to submit without murmuring, and say, thy will be done. Their death makes me more anxious than ever before, to escape from my present oppressive duties; which do not allow even time for grief, and enter fully upon the great work to which your attention is directed, of beginning a mission station."

The Executive Committee, on receiving the above communication, adopted the following minute, viz:—

1. *Resolved*, That the Executive Committee have just learned with deep sorrow, and they trust also with deep humiliation before God, the distressing intelligence of the sudden removal by death, of the Rev. Matthew Laird and his wife, and the Rev. John Cloud, their missionaries in Africa; and the consequent almost entire suspension of their operations in Liberia, at a moment when the interests of missions in Africa and the hopes of the friends of Zion appeared to be deeply involved in it.

2. *Resolved*, That the Executive Committee, in finding themselves placed in this distressing situation, by the almost entire extinction of one of their largest and most promising missions, would humbly recognize the unerring hand of a covenant keeping God, in this mysterious dispensation, and the duty on our part of a meek and uncomplaining acquiescence in the same; and they would earnestly beseech the Mediator of the New-Covenant to enable them and their fellow Christians generally to unite with these feelings a sincere desire and determination to apply to their humiliation and practical improvement, these solemn instructions which this painful bereavement of his holy providence manifestly suggests.

3. *Resolved*, That the cheerfulness and alacrity with which these, our deceased friends and fellow-labourers, embarked in that perilous enterprise, the developments of missionary zeal and excellence which had already been made by them, and the moral courage and unabated love to the souls of the heathen, which they displayed even to the last, have been such as to give the Committee a deep sense of the magnitude of the loss which they have sustained; and to consecrate the memory of these devoted servants of Christ, in the hearts of all the friends of the missionary cause.

Thus, dear Brethren, has death blotted from our lists, in the short space of ten or fifteen days, *three* valued names; and thus the grave has swallowed up a large amount of our best hopes, as a Missionary Society. At a moment when their prospects seemed to be opening; when schools were about to be commenced, and when before them in Monrovia, they saw the walls of a sanctuary daily rising, the fatal pestilence pursued and overtook this little band; and now with but one solitary brother remaining there, their plans are broken, and the darkness of the grave hides from their view those degraded tribes, for whose salvation they would have gladly shared the toils and privations of many years.

The Executive Committee, in common with the other friends of Africa, feel, indeed, in view of this, and a similar bereavement of the mission of our Methodist brethren, oppressed with a consideration of the unpropitious circumstances, which appear to be connected with that particular point from which they desired to act. But they find in this respect an alleviation in the belief, that there are places on the eastern and western coast of that great continent, which are as salubrious as any portion of the globe: and from these Christianity could easily find its way by a gradual advance to those which are less so, if once established.

The Committee, however, feel that more information, and solemn and prayerful deliberation, are necessary, before they can resolve on the course which prudence and the interest of the missionary cause may advice them to pursue. The decease of two valued missionaries, recalling as it does, to their recollection, the comparatively recent removal of one who had devoted himself to that field, little more than a year before, must, they fear, greatly retard their operations; and this in times so eminently fraught with circumstances fitted to animate and encouragd the church, in the missionary work, is peculiarly trying. But he, who hath taken away, is the Holy one of Israel, in whom we trust.

At this effecting crisis, when, by the strokes of death, additional streams of Christian compassion are likely to be arrested for the want of missionaries for the foreign field, the inquiry returns to us with ten-fold emphasis, "*whom shall we send*" to fill the broken ranks of the missonary corps! and the committee would affectionately say that if there are among the ministers, licentiates, or candidates of our church, any who, in this hour of darkness and affliction, are ready to respond to this momentous inquiry, we would gladly assign them, in some portion of the great field of missions, the standards which have fallen from the hands of these departed brothers.

Christian Brethren,—If you open your eyes upon the fields, you see that they are already white to the harvest, and the universal establishment of the Redeemer's kingdom on earth still stands pledged and promised by Him who cannot lie, and is omnipotent to save. Why then is the arrow of death suffered to cut down his youthful messengers to heathen lands! Is it not intended as a *solemn warning* to his churches to shake off their slumbers, and with deeper earnestness, and more self-denied effort undertake to fulfil his will! Have they not made a covenant with Him to go forward in this most necessary work? and is there not reason to fear that he has a controversy with us because we come not properly up to the help of the Lord! And while the knell of death so soon returns to us from the shores of Africa, and messenger after messenger comes to tell us that another and another missionary has sunk into the tomb; and above all, when from the heavens there comes a voice in these dispensations, crying, "Awake, awake. *put on thy strength, O Zion!*" shall we not, dear brethren, be melted to contrition, and aroused to new exertions and importunate prayer. "Come from the four winds, O breath" of the Lord "and breathe upon" thy churches, "that they may live" to thee.

The Executive Committee, in view of these afflictive dispensations, would especially entreat the prayers of their Christian friends, that a gracious God may be mercifully pleased to overrule these things for the glory of his name, and the furtherance of the Gospel among the heathen, that trusting in the continued co-operation of his people, and the merciful help of the Shepherd of Israel, they may go forward with their work.

By order of the Executive Committee.
E. P. SWIFT, *Cor. Sec.*

Revival in Dinwiddie and Brunswick counties, Va.—We learn with great pleasure that a highly interesting state of things, perhaps we ought to say a revival, is witnessed in this church, under the ministry of Rev. A. S. Smith. During a recent protracted meeting held in Dinwiddie, we understand that fifteen persons were added to the church, fourteen on examination and one by certificate. Three of the number were colored persons. The increasing attention to the religious instruction of the colored population, appears to us as one of the brightest indications of the divine favor with which our church is blessed. May the Lord speedily awaken thousands of them to hear and receive the gospel as a message from God for their salvation.—*South. Rel. Tel.*

The late series of Colonization Meetings.

We have never attended so interesting a train of discussions as that sustained, during four successive nights of the last week, in aid of the Young Men's Colonization Society of Pennsylvania.

This Society in conjunction with the Colonization Society of New York, are enterprising a new colony at Bassa Cove, about fifty miles south of the old colony. The location is said to be eminently adapted to the purpose, being healthy and highly favourable to agriculture as well as commerce. The principles on which the colony is to be established and controlled, are such as the following:

1. To select from the many colonists that offer, those who are best fitted in character, age, constitution, knowledge, trades and good habits, for the founding of a Christian and agricultural settlement.

2. To make it strictly a Temperance colony.

3. To discourage all war and acquisition of territory, except by fair purchase.

4. To prepare houses and lands for the reception of the colonists, and then to sustain them for a reasonable time, till they shall be fitted to support themselves.

The Maryland Colonization Society, which is now engaged in establishing a colony on similar principles, at Cape Palmas, still farther south, were requested to allow the two young African Princes to visit our city and be present at the above named meetings. This they did with distinguished courtesy. On invitation also, the Rev. Robert J. Breckinridge, and the Rev. Mr. M'Kinney, agent of that Society, accompanied those youths, and addressed the several meetings, in the Second Presbyterian Church; in the Methodist Episcopal Church under the care of the Rev. Mr. Pittman; in the Musical Fund Hall; and in the Exchange of the Northern Liberties. We were present at all these meetings. The young Africans were introduced to the several assemblies, and powerful addresses delivered by the gentlemen from Maryland. Several hundred dollars were contributed in aid of the Pennsylvania Society, and nearly one hundred young men became its members. A great impulse has undoubtedly been given to the Colonization cause by these meetings.

The meeting at the Musical Fund Hall on Thursday evening, Joseph R. Ingersoll, Esq. in the Chair, was of the most impressive character. The Rev. Messrs. R. J. Breckinridge, and Henry A. Boardman, were the principal speakers. We never heard them with so much pleasure, and the deafening and reiterated plaudits of a large assembly, bore ample testimony to the effects of their appeals.

During the week able speeches were made by the Rev. Dr. Cuyler, and John Bell, M. D. of this city.

The African Princes are sons of two African Kings, who have sent them to this country to be educated under the care of the Maryland Colonization Society. Considering the injury which this nation has for ages done to Africa, this act of generous confidence on the part of their fathers, reflects the highest credit on thir spirit, as well as on the wisdom of the Maryland Colonization Society. It is in truth, one of the most remarkable events in the age, and may be connected with results to our country and Africa, which none can yet fully estimate or foresee.

They are manly and intelligent looking boys of 14 and 16 years, and excited much interest in the respective meetings, great numbers of whom came forward to shake hands with them at the close of each service; but their total ignorance of our language, owing to their recent arrival, prevents any satisfactory intercourse with them.

We understand that the *Young Men's Colonization Society of Pennsylvania* are making a special effort to procure the necessary means for transporting 110 slaves, left by the late Dr. Hawes, of Virginia, for emigration to Africa. By the laws of Virginia, they relapse into slavery if not removed before the first of August. It will require a large sum of money, to transport and settle them with safety and comfort. They are willing to go. Of their number, more than twenty are able to read and write; many are excellent tradesmen, and still more are good farmers; none are superannuated, and few are children.

Here is a fine opportunity for the *real abolitionist* to emancipate *one hundred and ten slaves*. Will not the friends of God and man, the friends of the poor slaves, of America and of Africa, aid our young men in this noble work! —*Presbyterian.*

For the Western Luminary.

A Unitarian Sermon.

MR. EDITOR,—Pursuant to a public notice, the Rev. Mr. Pierpont, of Boston, delivered a discourse in the Baptist church in this place, on Thursday evening, 17th inst. Contrary to my expectations, the house was not crowded, but the audience was respectable.

The Rev. gentleman arose at half past 8 o'clock, and gave out the 100th Psalm, but not as it appeared with the intention of having it sung, for he immediately engaged in prayer. His appearance is decidedly prepossessing, his manner easy and pleasing, and possessing a good deal of *suariter in modo*, with the exception of rather too much self-sufficiency for the pulpit; the tones of his voice are soft and harmonious, and his enunciation clear, and distinct. After the conclusion of his prayer, he read a portion of the 17th chapter of John's gospel, and chose the 3d verse of the same chapter for the subject of the remarks, which he designed making. Previous to an examination of the text, he stated that it was doubtless expected by the audience, that he, as a Unitarian, would in the course of his remarks, state the doctrines peculiar to that church; this he intended doing.

In giving an exposition of the text, he stated that the present translation should be changed, and that a fair translation of the original Greek would make it read, "And this is life eternal, that they might know thee to be the only true God, and Jesus the Christ whom thou hast sent." He stated this to be the translation given to this passage by many of the most learned theologians on the other continent; these literati, doubtless, like the learned gentleman himself, can make a text to suit their religion, if their religion does not suit the text. Notwithstanding the bold assertions, unsupported by scripture or argument made by the gentleman, the sophistry, and taking many points for granted, which required proof; the discourse was but a tolerable effort towards the propagation of error; and it could have had but little effect in misleading the minds of any, who have even a tolerable acquaintance with Bible truth. Although there was much in it that would be gratifying for the unrenewed heart to believe, yet it was so much at variance with revelation, that no intelligent man who reads his Bible could sit down, and drug his soul with such rank heresy. His bold strokes of rhetoric, much as they ministered to the gratification of the ear, entirely failed in impressing any idea upon the mind, saving that of the powers of oratory of the speaker. I was not a little surprised to see with what sedulous care he seemed to avoid approaching the orthodox doctrines in an argumentative way; close argument either does not seem to be his forte, or the subject he had to discuss would not admit of it. He stated that his text declared that there was but one God, distinguished by his personal properties, and that the notion of there being three persons in the Godhead, was irreconcilable to reason, ergo, it was an absurdity. He said that some would say that other portions of the scripture taught a different doctrine from that taught in the text; if this should be found to be the case, they would have to yield to this, as these were the words of Christ himself. This is logic perfectly in keeping with Unitarian sentiments. He declared that there was nothing revealed either in nature or the Bible which was not addressed to our reason, and that if we could not comprehend it, we were not bound to receive it. The gentleman must be sceptical concerning many of the mysterious and secret operations of nature which he daily sees around him, according to this theory. But how does this notion stand, in view of the scriptures of eternal truth. Paul in the 1st Epistle to Timothy says, "Great without controversy is the mystery of godliness, God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Here is the point in dispute, directly referred to by the Apostle, and by him it is declared a mystery, but as this declaration is not suited to the notions of Mr. Pierpont, Paul must give way and yield to Christ!! It was again asserted by the gentleman, that the doctrine of human depravity was not taught in the scriptures; and why? Why, because every man's conscience told him that he did love his God! His is quite a summary method of disposing of the matter, and sufficiently satisfactory to the carnal heart; but opposed to both scripture, and experience. The Apostle says, the carnal mind is enmity against God, it is not subject to his law, and neither indeed can be. But this does not suit the self-righteous Unitarian, and he forsooth makes it inconsistent with reason! Mr. P. exclaimed, "who, when he looks upon the boundless perfections of God, and examines the feelings of his heart, does not feel his soul drawn out towards him, in joy and delight." The character of God should indeed be delighted in by the children of men; but is it so? The Psalmist exclaims, "There is none righteous, no not one. They are all gone aside, they are all together become filthy, there is none that doeth good, no not one."

This Unitarian gentleman finally denied that there was a necessity for an atonement; saying that there was no need for the imputed righteousness of Christ. This conclusion was irresistible from his argument above, with regard to personal righteousness; but this was, like many other points in his discourse *mere* assertion, without the least show of argument.

Taking this discourse as a whole, the cause of truth was not a sufferer by it. There was some show of feeling connected with his delivery, but it had too much the appearance of being acted, it was not that simple, unaffected feeling which flows from the heart, and reaches the heart. There was one feature in this discourse that pleased me; it was this, the heretical doctrines in it were so distinctly stated, that the mind was not left in doubt, with regard to the real sentiments of the speaker. The striking contrast could not but be drawn by all present, who were in the habit of reading their Bibles intelligently, between the heretical doctrines here presented, and the truth as revealed in the word of divine inspiration. W.

For the Western Luminary.

"Let your light shine."

To whom are these words of our Saviour addressed? Evidently to those who have light. It would be absurd to issue such a proclamation to rayless darkness itself. But who have this light? Christ has enabled us to answer this question correctly. He tells us, "I am the true light that lighteth every man that cometh into the world." Christ is the great sun of the moral system; and every one that has the spirit of Christ reflects his light. Every true disciple of Christ, however humble, is, to the dwellers in this vale of darkness and death, what the twinkling star in the firmanent is to the benighted traveller, wandering in a trackless desert. There is one important difference in the parallel. Though the christian may shine as a star in the firmanent, he is endowed with volition. Hence he is commanded to *let* his light shine.

But does any one ask how he is to let his light shine? Certainly by a holy life and godly conversation. Our Saviour appends a rule and a reason to his injunction—"that others seeing your good works may take knowledge that you have been with Jesus."

The rule then is, good works. By works faith is made manifest.

The reason, that others seeing them may be led to Jesus, the great fountain of light.

But to produce this effect, the light must shine steadily and constantly. If a person were wandering in a labyrinth of confusion and darkness, a distant taper, however feeble the light, if it burnt constantly and steadily might serve as a beacon, on which by fixing his eye he might extricate himself from his difficulties. But if it burnt only by sudden flashes, however brilliant they might be, he would be left in confusion and uncertainty; and for a time he would be left in greater apparent darkness. Hence our Saviour says, "If the light that is in you be darkness, how great is that darkness." If you, who have been enlightened by the grace of God, keep your light hid, and do the works of darkness, instead of being in reality a light to the world, you throw a greater degree of darkness over the christian system, and lead others to doubt the reality and efficacy of the religion you profess. How important then, that christians let their light shine, not in uncertain and fitful gleams, but in a clear and uninterrupted blaze. They will then be like the city on a hill which cannot be hid.

Child of God, your crucified Redeemer calls upon you to acknowledge him before men;—and to make it manifest in every possible way that his spirit dwells in you. How studious should you be to reflect the light of the gospel, by exhibiting an exterior humble, as the pardoned criminal, reverential, as a worm of the dust, and cheerful, as an heir of eternal glory; by manifesting in all your intercourse with the world, meekness, gentleness, mercy, long suffering, forgiveness, and by so ordering every act of life, that it may conduce to the good of man, and the glory of God.

But let us be still more specific, and let each one ask himself these questions: Do I attend religious worship at every opportunity? Do I, when attending, exhibit that ardor of devotion, which a follower of Christ ought to manifest? Do I spend the Lord's day, when not engaged in public worship in a proper manner? Do I daily read the Bible, and pray in my family, and lead a *life* of prayer? Am I doing all in my power for the support of the gospel at home and for sending it abroad? Do I aid Sunday Schools by every exertion in my power to make? Do I search out the needy and destitute, relieve their absolute wants, and impart spiritual instruction? Do I give a reasonable word of admonition to all around me; and does my conversation at all times savor of the gospel? Do I not display an undue attachment to the pleasures or riches of the world? Does not ambition influence me? Do I not sometimes feel and manifest envy? Does not anger sometimes control me? Are not ill will and uncharitableness many times displayed in my actions? Do I manifest a love for the image of Christ wherever I see it, even in the most insignificant of his followers?

These queries might be greatly multiplied; but I merely intended to present a mode of self-examination. And if all christians are able to answer these and like questions properly, then will their light shine; then indeed will the church come up out of the wilderness, and shine forth in all the brightness of her glory. S.

For the Western Luminary.

The Bible.

This invaluable book, not only points out the way in which this lost and ruined world may obtain the remission of sins, and thereby be re-instated in the paradise of God, but it also teaches us the duties which we owe to mankind. The principal laws of every civilized and enlightened nation are predicated upon the benign and glorious spirit of the Bible. As a book of morality and virtue, it is certainly deemed paramount to all others; because in it is contained principles which, if acted upon, will not only render us temporally happy, but will inspire our minds with a hope of eternal bliss beyond the grave. Wherever this balm of consolation has been introduced, and the plan of our salvation preached, the effect always has been salutary. And wherever this volume of Divine truth is presented, it carries with itself a remedy amply sufficient to counteract Atheism and Infidelity.

We do anxiously solicit the co-operation of every individual christian to engage in this work, and use their influence to have the word of God disseminated among all nations. As christians, this duty certainly devolves upon us; for we have already felt its benign and saving influence; and it behoves us to testify to its truth and urge its acceptance on all the world.

We do ardently hope, that the time is fast approaching, when the Lion and the Lamb shall lie down in quietude together under the same tree; and all the nations know and fear the Lord. T. A. W.

Fairfield, Ill.

For the Western Luminary.

I don't Like.

I don't like a snuff-taker.
I don't like a tobacco chewer.
I don't like to see a lady standing in the street door.
I don't like to see a professor of religion sitting out on the pavement on Sunday.
I don't like to see gallanting on the Sabbath day.
I don't like people who go to church merely to see and be seen.
I don't like to hear a body always complaining.
I don't like to hear the ladies abused. And I don't like them to slander the men, as they sometimes do.
I don't like to be talked about.
I don't like to see a body laugh at nothing.
I don't like to see people more nice than wise.
I don't like to see a lady squeezed up to the diameter of a bed-post.
I don't like to see professed christians sauntering through the streets or fields on the Sabbath.
I don't like to hear a long sermon—spliced.
I don't like to see a lady spin street yarn.
I don't like to see a young man standing at the tavern door.
I don't like to tell an anecdote, and have no one to laugh at it but myself.
I don't like to see a young man stuck behind a cigar.
I don't like to keep company with every body.
I don't like to see a "*young gentleman*;" that is, one who has no visible occupation.
I don't like to be dunned.
I don't like to hear ladies always jabbering about dress and nothing.
I don't like to see a young man step out of a *coffee-house*.
I don't like to hear young ladies always talking about beaux and billetdoux.
I don't like to see a young gentleman punctilliously primping himself before a looking-glass.
I don't like to hear ladies talking about politics.
I don't like to see people *too polite*.
I don't like to be *accused* of writing for the Printer.
I don't like to be bothered when I've got the tooth-ache.
I don't like to see a lady go to the store, price forty things which she did not want, ask for forty more which she knew were not there, then buy nothing and walk off.
I don't like to hear children when speaking of their parents say, "The old gentleman," "The old lady." It is disrespectful in the highest degree. It shows a want of fine feeling, which even a savage Indian possesses.
I don't like to see a man with a red nose.
I don't like to be too long;—so for the present I bid my *inquisitive* readers good bye. But some of these times when I'm in a right good humor for writing for the papers, I'd like to tell them what

THE PRINTERS DON'T LIKE. Q.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JULY 23, 1834.

To Correspondents.

The Editor was absent from the city when the letter from "J. S." was received, and consequently could not reply to it as requested. We would say to him here, however, that we cannot pledge ourself to publish any thing, before it is submitted to us for inspection. We once did so, and have had occasion to regret it ever since.

"A Baptist," "Q." and the Annual Report of the Fayette County Bible Society shall appear next week.

"Walsh" is not suited to our purpose. His manuscript shall be sent as directed.

Riots in New-York.

Under this head will be found in to-days paper, a description of some of the most shameful scenes that have ever disgraced the American nation. It is feared by some of the friends of the American Colonization Society, that that institution will suffer in the estimation of the public, in consequence of these lawless and violent proceedings. We hope their fears may prove groundless; and believe they will. We know not why the sins of others should be visited on the Colonization Society. As a society, it had nothing to do with the meetings at which these riots occurred; and as individuals, so far as we know, the friends of Colonization universally condemn the proceedings, and the spirit which actuated them. The friends of Colonization are the friends of the laws of the land. They desire no appeal to brute force or party prejudice, in furtherance of their plans for the melioration of the condition of the colored race. Their aim is single: *the removal of the free people of color, with their own consent —the civilization and moral regeneration of Africa.*

☞ The account of the riots in New-York, which was received at a late hour, has crowded out a considerable quantity of matter prepared for to-day's paper.

From the New-York Observer, July 12.

From notices under our Domestic head, it will be seen that our city, during the past week, has been the scene of several disgraceful riots, growing chiefly out of Anti-slavery meetings attempted to be held in Chatham street chapel. Our friends in the country will naturally desire to know the opinion of respectable men, and especially of the leading friends of the Colonization Society, in regard to these proceedings. We will say, therefore, that so far as we have learned, the great body of the active and efficient friends of the Colonization Society decidedly condemn the conduct of both parties. They regard it as the sacred right of American citizens to assemble peaceably and express their sentiments on the subject of slavery or any other subject, as long as they do not violate the laws; and while they keep within these limits, they maintain that they ought not to be disturbed. At the same time, they view the conduct of the Anti-slavery party as exceedingly unwise and directly calculated to bring about the very results which have actually followed.

It is well known that there is in New-York the same prejudice against the colored people which exists in almost every other part of the United States, (a prejudice as sincerely lamented by many friends of the Colonization Society as by any other men in the community) and that it is here strengthened by causes which do not operate to the same extent elsewhere. We have here, for example, many merchants who are intimately connected in trade with the South, and who are naturally very sensitive in regard to every thing calculated to excite angry feeling in that quarter; we have too, among us, citizens of the South, who own slaves, and who are opposed to all abolition, whether immediate or gradual, and to all agitation of the subject; and we have also a vast population of Irish laborers, who have a strong antipathy to the colored people, and a strong disposition to manifest this antipathy by acts of violence. We refer to these facts, not as reasons for abstaining from all meetings and all discussions on the subject of slavery, but as reasons which should induce discreet men, and especially Christian men, to be very careful not to give any unnecessary occasion for irritation.

We are sorry to say, that the leading Anti-slavery men have not seemed to us to be disposed to exercise Christian discretion in this matter. The language which they have used in their publications, has been exceedingly violent and abusive, and in the time and manner of holding their meetings, they have seemed to court opposition. A mild and conciliatory course, like that pursued by the friends of the Colonization Society, is the best adapted to secure the best interests of the colored people both here and at the south, and is not inconsistent with the most determined opposition to slavery.

RIOTS IN NEW-YORK.

From New-York Papers.

Anti-Slavery Meeting on the Fourth of July.—A public meeting was notified by the abolitionists, to be held at Chatham st. Chapel on the morning of the 4th of July. The assembly appeared to us meagre. It was composed of about equal proportions of whites and blacks, commingled through the house, and filling it about half full. In the choir of singers the males were chiefly black, and the females mixed together about half and half. The appearance of the audience seemed to us to indicate, that public curiosity was nearly satisfied with abolitionism, and we felt sure that the promiscuous seating would deter most persons from attending hereafter.

The performances of the meeting commenced quietly, but soon after the beginning of the oration by David Paul Brown, Esq., who had been invited from Philadelphia for the occasion, a few low fellows near the door commenced a disturbance, which was kept up in various ways, by shouting and clapping, and personal discussion with some, of the relative importance of black and white men. Mr. Brown found it impossible to proceed, and he left the house, saying, good-naturedly, that he must imitate the example of John Quincy Adams, when he published his "speech which was suppressed by the previous question." The assembly waited patiently for half an hour, perhaps, and as the noise did not cease, the choir sang the hymns which had been prepared, and all hands dispersed. Some of the police were in the meantime called, but declined making arrests, as no violence had been used, and the noise was cloaked under the expression of opinion at a public and promiscuous meeting.

A Real Row.—Chatham Chapel was on Monday evening the scene of a riot, which we hope will prove the last of the series. The New York Sacred Music Society, as we understand, have the right to use the building on Monday evenings. When the Society assembled last evening they found the place occupied by a large assembly, chiefly blacks, engaged in religious services, and learned from the Secretary that by request of one of the elders of the church, he had consented that the Musical Society would relinquish the house and meet in the lecture room, as they had repeatedly done before. At about half past 9 o'clock, Dr. Rockwell, Vice President of the Society, went up to the pulpit, from which a negro man was speaking, and stated to the speaker the claim of the Society to the house, and requested that he would dismiss the assembly. After some parley the request was complied with. Several blacks, however, continued in the pulpit, and the audience remained in their places. The gentlemen of the Society, 30 or 40 in number, then took possession of the orchestra, and demanded the use of the house. Some warmth of course existed, and one of the blacks in the pulpit struck Dr. Rockwell, which brought on a scuffle, and immediately the whole house was a scene of confusion and violence. Some lads in the gallery threw over the loose benches, and chairs below were broken into clubs, most of the lamps broken; and blows were laid about and missiles hurled profusely. The women shrieked, and upon the whole, the outs for once did not wish to exchange places with the ins. The choir occupied the orchestra in a body, and the blacks the seats in front, so that the battle was in something like regular lines. The watch soon collected in force, and by about 10 o'clock the house was cleared. Several all persons were bruised, and had their clothes torn, but there were no dangerous wounds.

Thursday, July 10.—It is with pain that we record the occurrence of three more riots last night in this city. The curtain of the first scene was drawn at the Chatham-street Chapel. About dusk, the street was thronged with people, collected some to look on, and others to participate in the scenes that might take place. But we learn that an agent of the proprietor of the building, learning the use that had been made of it by Mr. Green, the lessee, had endeavoured in the course of the day to procure an injunction to prevent the desecration. Not being able to procure it in sufficient time, it was deemed prudent to close the gates, and the key was deposited with the Mayor.

About 9 o'clock, however, the crowd found means to effect an entrance into the Chapel. Mr. William H. V. Wilder was called on to preside. He addressed the meeting, and gave a sketch of the miseries brought on the slaves of St. Domingo—which he himself witnessed, by the too sudden abolition of slavery in that Island. He then moved a resolution to adjourn until the next meeting of the Anti-Slavery Society. The resolution for adjournment was put and unanimously carried, and the meeting was dispersed.

As this had gone off too quietly for the taste of those who were disposed for a row, an invitation was loudly given to repair to the Bowery Theatre. A Mr. Farren, the stage manager, an Englishman, and whose benefit night it was, had been accused of using language disrespectful to the Americans. Handbills to that effect had been posted up through the city during the day. An immense mass surrounded the Theatre, and soon effected an entrance. They then took entire possession of the house; and, notwithstanding the apologies and entreaties of Messrs. Hamblin and Forrest, they succeeded in putting an end to Metamora. By the interference of the municipal authorities, the Theatre was at length cleared, and comparative order restored.

Not as yet sated with tumult, a bell was rung and a cry arose of "Away to Tappan's." A great number then proceeded to the house of Mr. Lewis Tappan, in Rose street, broke open the door, smashed the windows and threw the furniture into the street. The watchmen now made their appearance here also, charged the crowd, and for a time cleared the street. The mob retreated, provided themselves with brickbats, and discharged a volley at the watchmen, who were thus driven from the ground. The mob now lighted a fire, and fed it with the beds and bedding taken from the house. At this time an alarm of fire was ordered to be sounded, which brought the engines to the spot, and order was finally restored at this place, though not till near two o'clock in the morning.

Friday, July 11.—Our city was again the scene of tumultuous confusion last night. The popular fury, which the conduct of the fanatical abolitionists had inspired, was manifested most fearfully. It was generally understood in the course of the day, that an attack would be made upon the dwelling house of Dr. Cox, in Charlton street, and that it was also contemplated by a party to destroy the stores of the Tappans in Pearl street. Requisite preparations for preserving the city were made by the civil authorities, especially for preventing the destruction of property.

Double the usual number of watchmen were put upon duty; the police officers, city marshals, and other peace officers, were required to be in attendance at the Mayor's office, and the third regiment of horse and infantry, commanded by General Morton, were ordered out. Soon after dusk, a large crowd collected before Lewis Tappan's house, in Rose street, but with peaceable intentions, and a like assemblage congregated at the Bowery Theatre, but being requested by Justice Lownds to disperse, they instantly complied.

In the mean time, a very large concourse of people formed at the corner of Laight and Varick streets, in front of the Presbyterian church, of which Dr. Cox is pastor, and commenced an attack, by throwing bricks and other missiles through the windows, and breaking the outer doors. A posse of police officers and watchmen, headed by the Mayor, Justice Lownds, and the District Attorney, arrived and prevented any further injury to the church.

The crowd, which had now become immense, then departed for Dr. Cox's dwelling, No. 3, Charlton street. The attack upon this place having been anticipated by the Doctor and his family, they very prudently left the city yesterday afternoon, but before their departure packed up all the furniture and deposited it in an upper room heretofore occupied as a study. Immediately upon their arrival the mob quickly demolished all the windows, and were in the act of entering the house, when the watchmen and officers, who had followed close at their heels, made their appearance and suppressed the riot. Up to this time there was little doubt but the building would be torn down or fired, but the watchmen now received a reinforcement of two detachments of horse, who were stationed so as to clear the streets of all persons in a few minutes. A solid phalanx of watchmen formed across Charlton street at the corner of Varick, cutting off all access to the scene of disturbance, while the Washington Greys formed across Charlton at M'Dougal street for the same purpose. They thus kept the multitude at bay; but while the authorities were endeavoring to quell the disturbance in this part of the city, and to prevent its recurrence, the neighborhood of Laight street was thronged a second time.

Groups of citizens had collected at every corner, earnestly conversing upon the all-absorbing topic. At about twelve o'clock another attack was made upon the church, stones and missiles were again thrown into the windows, to the demolition of the interior of the building. We are not aware of the exact damage which has been done.

At the time we are writing (3 o'clock, A. M.) the crowd before the Laight street church is undiminished, and the military and officers of the peace will be obliged to remain on their station in Charlton street, until day-light.

A crowd which collected in front of the Chatham street Chapel at about 9 o'clock in the evening, quietly dispersed upon learning that the proprietors of that building had resolved that no meetings on the subject of slavery should be held there hereafter.

Saturday July 12.—At an early hour last evening, a large body of military assembled at the Arsenal, by order of the civil authorities, prepared to move in any direction where their presence should be required. It was understood they had instructions to act 'with energy' adequate to the exigencies of the occasion.

The worst anticipations of the day have been realized. For five hours our city has been the prey of an infuriated mob, or rather mobs, who have been carrying destruction before them in every direction. All the efforts of the watch, and of the military, as they were conducted, have not availed to stay the work of desolation, nor scarcely to retard its progress. Probably not less than one thousand troops have been on duty, including two squadrons of cavalry.

Mr. Tappan's store was attacked at half past nine last evening, by a number of boys and men, who fired volleys of stones and broke the upper windows, but did not attempt to force the doors. The mob were suspicious that there were things behind the door to which they did not wish to be introduced.

On the first appearance of the watch they scattered, and after standing about in squads for some time, dispersed, and before 11 o'clock had all withdrawn to other scenes of action.

Between ten and eleven, a large mob assembled at Dr. Cox's Church in Laight street and smashed in the doors and windows and demolished the interior of the building. From the church they proceeded to Charlton street, where he resides, but a strong detachment of watchmen were placed in line across the east end of the street, and prevented all ingress to it. After remaining some time about Charlton street; the mob proceeded to Spring street and attacked the Rev. Mr. Ludlow's church, the doors and windows of which they began to batter in, when a small party of watchmen arrived and put a momentary stop to their proceedings, and took one or two of the ringleaders into custody. Their companions however soon liberated them. They then recommenced the work of destruction, and entered the church. In a short time they broke up the interior of it, destroying whatever they could. The session house adjoining shared the same fate. A small party of horse now arrived, who appeared deterred from acting, on account of the immense disparity of numbers, as the mob then amounted to several thousands—and galloped off without attempting to interfere. In order to prevent their return, the mob erected a strong baarier, composed of carts and pieces of timber, across the street each side of the church. At eleven, a strong detachment of cavalry and infantry arrived on the ground, and the cavalry charged at full gallop against the first barrier, which gave way, and they passed on to the second against which several of their horses fell before they got through it. They then cleared the middle of the street, and the infantry took possession of the church, the interior of which was already nearly demolished.

A sort of compact was then agreed on between them and the mob, by which the military were to leave the ground, and the mob immediately to disperse. The military then marched off; but instead of fulfilling their part of the agreement, returned to the church—rang the bell in token of triumph, and again began to destroy whatever remained undemolished. In about twenty minutes the military again returned, and took possession of the church. About midnight the mob began to disperse, but neither willingly nor in large numbers, nor in such a manner as to do away the impression that they might renew the attack.

Whilst this mob was spending its fury upon the churches in Laight street and Spring street, another assembled at the African church, opposite the Opera house. They however retired after dashing a few stones into the windows.

Between 11 and 12 o'clock, a detachment of the mob proceeded from the Spring street church to the Rev. Mr. Ludlow's dwelling house in Thompson street, between Prince and Houston streets, broke in the windows and doors, but were prevented from going in by the arrival of a squadron of cavalry. Mr. Ludlow and his family were out of town.

About 11 o'clock, another mob attacked St. Philips African Episcopal church in Centre street. Rev. Peter Williams, a colored man, pastor—and demolished it almost entirely, including a fine organ. The furniture they took out and burnt in the streets.

The windows in the African Baptist church in Anthony street were broken to atoms.

The African school house in Orange street, which is also used as a Methodist meeting house, was totally demolished.

A watchman, by the name of Philip Marks, was badly wounded in the stomach by a paving stone, in a conflict with the mob, near Spring street church. Captain Archer, of the 3d district watch, was considerably injured. It was reported that a person was killed by a watchman in the same engagement. Mr. Lawson, inspector of the first ward, was badly wounded by a blow from a watchman, inflicted through mistake. A good many other persons, on both sides, were more less hurt. The conflict near Spring street church, before the arrival of the military, was very obstinate.

A great number of blacks repaired to the watch house in the Park for protection.

The mob was composed in part of sailors.

The watchmen have been subjected to great fatigues and dangers. Many of them have been on duty all night, for three nights in succession.

Half past three o'clock, A. M.—The mob have disappeared, after fully exhausting themselves by the work of destruction. All is now quiet throughout the city.

There have been about sixty of the rioters arrested and committed to prison. Few or none of them can be considered as belonging to a respectable class of society.

Monday, July 14th.—In consequence of the energetic measures taken by our city authorities, as well as its being publicly known, that orders had been given to our soldiery to fire on any mob, which should refuse to disperse, we had on Saturday night no repetition of the outrages which for several previous ones had disgraced our city. In pursuance of the recommendation contained in the Mayor's Proclamation, large bodies of our citizens reported themselves, declaring their readiness to proceed to any spot, in aid of the authorities. In the Exchange, which is in the neighborhood of Arthur Tappan's store, a strong body of volunteers from the first ward were stationed, and remained during the night. Volunteer guards were also stationed in various other parts of the city. The troops that were ordered out, came at the call, and were stationed in those parts of the city where danger was apprehended.

The Arsenal was strongly guarded, and a large body was kept in the Park, ready to act upon any designated point. A regiment of cavalry secured the streets all night, and the rioters could in any place at once have been foiled. In addition to the civil and military forces, arms were distributed in several streets, amongst the orderly portion of our citizens, and any body of evil disposed persons, would have met with a reception sufficiently warm to have given them full employment till the military could reach the ground.

Yesterday, Sunday, the same precautions were taken by the authories on the day previous, and at five o'clock in the afternoon, the troops, notwithstanding the torrents of rain, repaired to their different posts. We trust it will be long ere we have again to record any thing of the same nature as has filled our sheet for the several days past.

Up to the time our paper went to press, no disturbance had taken place last night. The troops and volunteer guards remained on duty.

AMERICAN ANTI-SLAVERY SOCIETY.

Disclaimer.—The undersigned, in behalf of the Executive Committee of the "American Anti-Slavery Society," and of other leading friends of the cause, now absent from the city, beg the attention of their fellow citizens to the following *Disclaimer:*

1. We entirely disclaim any desire to promote or encourage intermarriages between white and colored persons.

2. We disclaim, and entirely disapprove, the language of a hand-bill recently circulated in this city, the tendency of which is thought to be to excite resistance to the laws. Our principle is, that even hard laws are to be submitted to by all men, until they can by peaceable means be altered.

3. We disclaim, as we have already done, any intention to dissolve the Union, or to violate the Constitutions and Laws of the country; or to ask of Congress any act transcending their constitutional powers; which the abolition of slavery by Congress, in any state, would plainly do.

Arthur Tappan,
John Rankin.

New York, July 12, 1834.

Incendiarism.

A handbill of the most incendiary character was seen posted about the city, early Wednesday morning, headed

"Look out for Kidnappers!!"

Then follows a cut, representing a negro-driver mounted on a horse, with a double-thonged whip, driving before him a colored man, whose wife and children are almost clinging to the horse to prevent the unnatural separation. And what is the object of this expressive cut, in its present application! Nothing more nor less than an appeal to mob violence, against the execution of the laws,—nay, of the constitution; which expressly provides that "no person held to service or labor in one state, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due." The details of the handbill we decline copying. It will be sufficient to state that it records, in the most offensive terms, the circumstances of a claim presented to our courts, for the surrender of three [alledged] runaway slaves—a man, his wife, and child. It concludes as follows:—will men who love liberty, and believe that all innocent men have a right, tamely see such villany perpetrated by law in this city! a man would be hung for it if committed on the coast of Africa! Opposition to tyrants is obedience to God."—*N. Y. Jour. of Com.*

OBITUARY.

[COMMUNICATED.]

Died, on the morning of the 20th of June last, of a short but painful illness, in the 37th year of her age, Mrs. Ruth H. Carroll, wife of Mr. Thomas Carroll of Barren county, Ky.

Mrs. Carroll was early instructed in the doctrines of the Christian Religion; raised by pious parents, and publicly professed her faith in Jesus Christ some years before her death. Soon after her attack, she felt the powers of nature fast giving way, and so expressed herself to her friends. She desired to feel more resigned to the will of her Heavenly Father, and requested a friend present to pray with her for this submission. She exhorted her friends around her to give her up into the hands of her heavenly parent, without grieving for her, expressing her confidence in his mercy and goodness. Addressing her father she said, "Take these children, and raise them in the nurture and admonition of the Lord,"—requesting him to have them baptized, and instructed in the principles and doctrines of the Gospel, as held by the Presbyterian Church; and expressed regret that it had not been sooner done. She impressively exhorted her relatives and friends around her bed side to live near to God, and not suffer the things of time and sense to take hold on their affections. She was much engaged in prayer, expressing strong confidence in the merits of a crucified and risen Saviour, and with a mild, placid and serence countenance, yielded up her spirit to God who gave it. "Blessed are the dead that die in the Lord," "Let me die the death of the righteous, and let my last end be like his."

Pause reader, and ask thyself, "am I prepared to die."

Wanted Immediately.

A TEACHER on the PIANO FORTE. Apply either in person or by letter to

JOHN H. BROWN.

Richmond, Ky., July 23, 1834. 2-tf.

NEW WORKS.

BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by De Israeli, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 28, 1824.

Port Wine, for Medical Uses.

A FEW dozen fine Port Wine for Medical Uses, for sale at the New Drug and Chemical Store of the subscriber, together with a general assortment of MEDICINES, among which are, superior American Calomel, powdered Rhubarb, Jalop, Aloes, Ipecac, Sup. Carb. Soda, Tartaric Acid, Sulph. Quinine, Morphine, Carpenter's Extract Sarsaparilla, Syrup of Liverwort, &c.

GEO. W. NORTON,
Opposite the Library.

Lexington, July 16, 1834. 1-tf.

VAN DOREN'S

COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. Davidson and Mr. Luther H. Van Doren, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.
School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf.

THE PROTESTANT

BOARDING SCHOOL

For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. Livingston Van Doren, late of New York, assisted by the Rev. Isaac Van Doren and Lady, together with other competent Professors and Instructresses.

Mr. W. Iucho, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

The following are a few of the many testimonials kindly presented to one of the Principals this Spring, with reference to his removal to the West:

TESTIMONIALS.

From the Hon. Thomas Bennett, of the city of Charleston, late Governor of South Carolina, and a former patron of the subscriber.

Mr. J. L. Van Doren.

My Dear Sir,—Let me rather ask the privilege of adding mine to the commendatory notices of your friends. Very few have enjoyed better opportunities of forming a correct estimate of your talents as an Instructor of youth, and none whose opinions more sincerely and cheerfully accord you a distinguished place among the most highly gifted teachers in our country.

Charleston, S. C. March 10, 1834.

From the Right Rev. Benjamin T. Onderdonk, D. D. Bishop of the Protestant Episcopal Church in the State of New-York.

Although I have not had any opportunity of personal knowledge of the details of the qualifications of Mr. J. Livingston Van Doren, as an Instructor; yet from the reputation which he has gained with many highly respectable and competent judges, with whose opinions I have been made acquainted, in which I have reason to believe they are sustained by all the parents who have had opportunities of observation, I feel fully warranted in recommending Mr. Van Doren as a highly competent Instructor. In saying this, I have reference not merely to his capacity for teaching in the various departments usually embraced in a finished education, but also, and principally to the confidence with which the religious and moral culture of his pupils may be committed to his care.

New-York, March 11, 1834.

From the Rev. James M. Matthews, D. D. Chancellor of New-York University.

I have known Mr. J. Livingston Van Doren as a Teacher since the year 1822, during which time his reputation has been deservedly high. His proposed removal to the West, I consider as promising much advantage to the cause of education in that part of our country; and I trust that he will find such patronage as he well merits.

New-York, Feb. 22, 1834.

From the Hon. Theodore Frelinghuysen, Senator of the United States.

Mr. J. L. Van Doren,

Dear Sir,—I hope that your plan for education in the West may abundantly prosper. I have always regretted that you left New Ark, as I then thought and still consider your mode of Instruction with Young Ladies of *decided* and *peculiar* excellence. You adopted the good old fashioned principle, that to increase knowledge, there must be much study, and I often noted with pleasure, our young ladies with very few exceptions made rapid progress under your care. I wish you my dear Sir, all desirable encouragement and success.

Washington, April 2, 1834.

From the Rev. W. C. Brownlee, D. D. one of the Collegiate Pastors of the Reformed Dutch Church of the city of New-York, and formerly Professor of Languages in Rutgers' College, New Brunswick, N. J.

Mr. J. Livingston Van Doren, has been extensively known among us as a Teacher in this City and its vicinity.

He has devoted himself with zeal and assiduity to his profession for eleven years, and has been most favourably and uniformly known among us as a very able and accomplished Teacher.

His mode of discipline, which has been always judicious, and paternal, as well as his success in making accurate and thorough scholars, have gained him the confidence of *Parents* and the affection of his *pupils* wherever he has taught.

I beg leave, therefore, very earnestly to recommend him to the friends and patrons of education in the West, as a gentleman and a scholar, every way fitted to advance the cause of literature in general.

New-York, Feb. 22, 1834.

From S. V. S. Wilder, Esq. of the City of N. York, and President of the American Tract Society.

Having had three daughters under the tuition of Mr. J. Livingston Van Doren, and from the great improvement which they made in classical learning during the time they were thus privileged, I can, and do most cordially add my humble testimony to the merits and character of this distinguished gentleman, as possessing in a high degree all the essential requisites for the instruction of youth, and as fully entitled to the unqualified confidence of those parents and guardians who may confide their children to his paternal guidance. In whatever region of our country Mr. Van Doren may hereafter locate his Institution, the prayers and benedictions of hundreds will accompany him; and may the blessing of Almighty God attend him.

From the Rev. Thomas Mac Auley, D. D. L. L. D. Pastor of the Murray street Church, City of New-York; and formerly Professor of Philosophy in Union College, N. Y.

Mr. J. L. Van Doren has been long and very favourably known to me as an able and enlightened Instructor of youth. Such was the estimation in which he was held while Principal of the Newark Academy in New Jersey—and an extensive private Seminary in Brooklyn, N. Y. —that the *Brooklyn Collegiate Institute for Young Ladies* was erected at his request, and expressly for his occupation at an expense of *Thirty Thousand Dollars*, which Institute flourished very much under his care and active management.

I consider Mr. Van Doren well qualified by natural endowments, by scientific and literary acquirements, and experience arising from long and successful practice, as well as by amiable manners, moral and religious principles, to be eminently useful in training up youth in any public Institution.

New-York, March 5, 1834.

From the Rev. J. F. Schroeder, Associate Minister of Trinity, St. Paul's and St. John's Churches, City of New York.

Mr. J. L. Van Doren.

My dear Sir—On the eve of your departure for the West, I beg leave to assure you of my esteem; of the pleasure with which I have always regarded your exertions as an Instructor, and of the interest which I shall continue to feel in your labors, what new field soever you may be called to occupy.

It is now about eight years since my notice was first particularly attracted to your efforts. Since that period in the Institute at Brooklyn and the Seminary in Carroll Place, you have afforded ample proofs that public confidence has been properly reposed in your character and qualifications. Your long experience, and your established reputation as a Teacher, I rejoice to say affords a sure pledge, that for the enterprising benevolence which now leads you to the West, you will be compensated with extensive influence and abundant success.

New York, March 7, 1834.

From Dr. Valentine Mott, Professor of Surgical Anatomy and Operative Surgery in the College of Physicians and Surgeons in the city of New York.

The Subscriber takes great pleasure in bearing testimony to the success with which the Messrs. Van Dorens have conducted the Collegiate Institute at Brooklyn. The literary character which it sustained by both Father and Son, together with the qualifications which they possess as teachers, cannot fail to command patronage, and insure success in any similar enterprise wherever it may be located.

New York, March 7, 1834.

L. H. VAN DOREN.

Lexington, Ky. July 16, 1834. 1-tf

GILDING.

THE subscriber having acquired a perfect knowledge of the *ART OF GILDING*, in all its branches, is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by diligence and attention thereto, to receive a share of public patronage. His shop is on Main-street, two doors above Postlethwaite & Brennan's Tavern, and immediately opposite Thomas S. Lugwood's Coach Manufactory.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.

Lexington, July 9, 1834. 52-tf

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand, and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, } 5 lbs. $1.
Prunes, Currants, Pepper, Alspice, }
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,

And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents. Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST,

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

BOOKS.

A FEW copies Scott's Commentaries on the Old and New Testaments in 3 Vols. at $8. *ALSO*—Henry, in 3 and 6 Vols. at $12. A. T. SKILLMAN.

June 17th, 1834

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

From the Presbyterian.

"Let me die the death of the righteous, and let my last end be like his."

O, Thou! who art the sinner's stay,
When heart and flesh do fail,
Who pointest to that narrow way
Which leads within the vail—
Shine from on high and chase the gloom,
That shrouds the dark and lonely tomb.

When trembling on the brink of death,
No human helper near,
Come thou, like summer's earliest breath,
Upon the captive's ear;
Whisp'ring of flower, and song, and bird,
That his young heart with rapture stirr'd.

Death's dim dominions thou canst span
With rainbow gleams of heaven;
And end with light where bloom began,
And tell of glories given,
To those who walk, by faith, the way
That leads to everlasting day.

How mean earth's choicest treasures are
To the poor captive soul,
Who fain would mount from star to star,
And speed from pole to pole,
Or spring beyond the upper sky,
Where angel wings forever fly.

The spirit pines for those bright flowers
The pure in heart shall win—
And longing chides the lingering hours
That gently lead it in—
There life's tempestuous storms are o'er,
And waves of sin can beat no more.

How gladly would we leave this earth,
Its sparkling streams, its skies;
Its fading flowers, its kindling mirth,
And all the charms that rise
To chain with silver cords the heart,
Whose fondest wish is to depart.

Aye, to depart, and join the throng
That circles round the throne,
Harping but one eternal song—
"The deeds that grace hath done."
Break, break, my soul, thy bonds of clay,
And seek those realms of endless day!

W.

The Pleasure of a College "scrape."

It was a cold December evening,—dark, cloudy and rainy. I had a book of nautical sketches in my hand, and a cigar in my mouth. My room-mate, who would be classed by naturalists under the genus Facetiosi, was sitting upon the other side of the table, which was covered with books, in the centre of the room. His feet were elevated upon the mantel, and he was pouring forth wreaths of smoke from an immense "long nine" that adorned his mouth. The glowing embers of a good fire warmed and enlivened the room.

"Chum," said I, "Let us have a scrape to-night."

"Agreed,—but what shall we do?"

"A bonfire would look nobly, this dark night," I replied, as I rose and looked out into the dark and damp air.

"Very well,—light the dark lantern, and here, turn your coat inside out, so that no one will know you.—And where is that piece of burnt cork? We had better black our faces a little."

The burnt cork could not be found. However, we soon rigged ourselves in such a disguise that no one could have detected us by our dress, and sallied forth on our expediton of pleasure.

About half a mile from college, there were some empty tar barrels, which we thought would most effectually dispel the gloom of the night. Just as we got hold of one, a gust of wind rattled a pile of boards near us. We thought that the owner of the barrel was upon us, and, fully aware that discretion was the better part of valor, we retreated at the top of our speed. Chum, in his hurried flight; stumbled over a log, and, in a twinkling, was lying prostrate in the mud. In his fright, however he felt that there was no time to be wasted, and, with bruised cheeks and bleeding nose, and drenched with mire, he again manifested that "discretion" which is "the better part of valor." Finding that we were not pursued, we began to think we had fled at a false alarm. I proposed returning to the charge, but found that the ardor of my chum's zeal, as might naturally have been expected, had become wonderfully cooled.

"Fun!" exclaimed he, "Is this what you call fun? Just hold up your lantern, and look at my face and clothes!"

"To be sure" said I, as I looked at his woe begone appearance, "I can conceive of a more agreeable situation for a man to be in. But I would not give up now chum."

"Well," said he, "we are in for a scrape, and let us have it out. But, I assure you, my wet feet and clothes, to say nothing of the bruises, do not feel very comfortable, this cold night."

We soon were tugging at the tar barrel again. It was wet and heavy, and we found it no light task to carry it such a distance. After toiling and fretting for some time, chum stopped in despair.

"Why Henry," said he, "I am prodigiously tired, and we have a quarter of a mile farther to carry this thing through the mud."

"To tell the truth, chum," I responded, "I wish I had put on some old clothes, I have got this tar all over my pantaloons."

"Horrible," said chum, "I never thought of the tar on the outside. Here, hold the light. Let me look at my clothes."

Oh, what a picture for Hogarth! His coat was turned inside out, and dreached with water and mud. His pantaloons were in a similar plight, the tar being in various places fairly *worked in* to the very texture of the cloth. His face was muddy and scratched, and there was upon it a most ludicrous expression of perplexity and vexation.

However, pride and will were enlisted, and, after a little delay, we soon were again trudging along with our burden. Chum had hold of one side of the barrel, and I the other, while the lantern was resting upon its head; and when, at length, we arrived in the college yard, the chapel clock was just tolling eleven.

"Henry," said chum, "you go out to the yard there, and get some shavings, while I go up to the room, and get a tinder box. Our lantern is broken all to pieces."

"I went groping along in the dark, through mud and water, and wet grass, to get some fuel. After searching for some time, I succeeded in obtaining some shavings which I thought sufficiently dry to kindle. Hastening back to the barrel, I found chum waiting with his tinder box. We arranged the fuel, struck a light, and applied the match. A clear beautiful flame rose gracefully into the darkened air. As we, however, for sufficient reasons, "loved darkness rather than light," we fled, with the utmost precipitation, from the illuminated circle, and softly crept to our rooms. Almost breathless we hastened to the window, to gaze upon our splendid bonfire, and lo! all was Egyptian darkness. Not the least glimmer of light cheered our eyes.

It was intolerable to fail after having done so much, so out we sallied again, to see if we could not kindle our wet fuel to flame. By dint of much perseverance, we obtained some dry materials, and soon secured a more sure fire, which began to burn in earnest, and to illuminate the objects around with its bright flashes. We had so arranged the fuel now, that we felt confident it would burn, though it would take some time for it to get fully on fire. It was necessary for us to go directly by the Tutor's door as we went up into the third story of the building, to our own room. The windows of the Tutor's room looked out upon the fire, and we feared detection if he should hear us going by, at that late hour of the night. As soon as we entered the entry, therefore, we took off our shoes, and crept softly along in our stocking feet. The clock struck twelve, as we were ascending the first flight of stairs. Just as we were opposite the Tutor's door, creeping along almost breathless, the door opened, and out came the Tutor with a candle in his hand. He held a candle in my face, and in the most gentlemanly manner imaginable, called me by name; and then turning to chum, with the same gentlemanly and provoking complacent voice, called him by name.

As his eye glanced down our disguised and muddy clothes to our unshod feet, and rested a moment upon the shoes in our hands, I fancied I saw a smile struggling to curl his lip. However, he restrained it, and very politely said, "Good night, young gentlemen," and turned to go into his room. But suddenly he stopped, as though a new thought had struck eim and said,

"I perceive there is a little fire kindling out in the yard; won't you be so kind as to go down with me and help me extinguish it."

There was no time to hold a council of war, and each followed the other. Never was a man so perfectly civil, as was the Tutor, and never were two wretches so perfectly crest fallen, as my companion and I. We very submissively and silently followed him out into the yard; for how in the world could we refuse so respectful and reasonable a request?

"Will you be kind enough," said he to me; "just to roll that tar barrel out into that puddle of water. I would help you, but I see your gloves are already wet."

"Indeed you do," thought I, "and how in the world do you suppose they became wet?" But it would not do for me to think aloud.

"Mr. G." said he to chum, won't you put those brands in the water, and crowd them under a little, so that they cannot be set on fire again easily."

Hiss—ss—s—went the brands, and all was again as dark as night. We groped our way along to the college, but the blood rushed into my face, as, once or twice I heard a kind of stifled noise as though the Tutor was trying to restrain convulsion of laughter. Whether this were the case or not, he was perfectly composed by the time we came to the door of his room, where the light shone upon our faces."

"Good night young gentleman," said he very pleasantly, "I am much obliged to you for your assistance—Let me light you up stairs."

As we walked up the stairs, he very politely held the candle, so that he could leisurely inspect the beauties of our appearance.

"Well,—well,—well!" said chum, as we closed the door of our room, "if this is what you call a *scrape*, I don't desire another."

"Why," said I, "he don't know that we built the fire."

"Don't know it!!" said chum. "Did you ever hear one of the government call a student Mister before?—Why he treated us as respectfully as though we were the most important personages in the country. Don't know it? What in the world does he suppose you are dressed in that pea jacket for and with that old ragged hat on? And what does he suppose this coat of mine, means turned inside out, and all this tar, which he could not help seeing. I'd give twenty dollars, any minute, to be out of the scrape."

I felt a little worse than my chum, and accordingly tried to conceal my feelings by forced jokes.

"What a beautiful fire, we have got there," said I, looking out into the total darkness of the night.

"Come, come, Henry," said he "I think we have had fun enough, such as it is, for one night, and I am going to bed." "I have ruined these clothes completely," he continued, as he began to undress, "I shall never be able to wear them again. And now our fire is all out, and we must go to bed with feet both wet and cold. If we are not sick, after this, it will be very strange."

I saw that chum was indeed in a gloomy mood, and as I, in heart, felt no less so, we both in silence prepared for bed. Any person, who knows what it is to go to bed chilled through with exposure to the rain, and with feet in the state of wet icicles, will know that we could not soon fall asleep.

We had been in bed I should think a half an hour in perfect silence. I was thinking, with a good deal of anxiety, of the probable consequences of the evening's occurrence.

"Henry," said chum, in a voice which showed that he was as far from sleep as I, "Henry, if they suspend us what shall you do?"

"Poh, chum," said I, "don't talk so, it makes me feel ugly."

"Well," said he drily, "if the talking makes you feel ugly, how will the reality make you feel? They will have us up before the government, to-morrow; and what under the sun can we say. We shall have to spend a few months in the country, as sure as the world, and that will be fine tidings to be carried home."

My heart beat quick, as I felt the strong probability that chum's apprehension would be realized. At last however, I fell into a light doze, and, in troubled dreams, was arraigned before the government of the college. There was no escape from detection. I received a suspension bill, and, almost distracted with shame, went to a most dismal abode in the country.—Again, I went home in disgrace. I met my father and mother, and oh, how deeply did I feel reproached by their silent grief. Thus the night passed away till the morning bell called us to prayers. We both rose with stiffened limbs. Chum, found to his extreme mortification, that the scratches he received in his face by his fall, were far too deep for water to remove, and as he had taken so violent a cold, that he could hardly speak, he felt it to be necessary for him, if possible, to avoid making his appearance.

I, however, after having dressed myself in a new suit of clothes, went to the chapel to prayers, and from prayers to the recitation. As the students flocked along, the remains of the miserable failure of a bonfire attracted their attention, and many were the cutting jokes that were thrown out against the unfortunate fellows who "tried to and could not."

In the recitation room, I was called upon to recite, but made most wretched work of it. A kind of half smile struggled upon the Tutor's lip, as he said in a voice low and almost inarticulate to every one but me, "You may sit down; you are very excusable, as you were assisting me, last evening."

"W-h-a-t," whispered the student who sat next to me, "w-h-a-t in the world did he say to you."

I endeavoured, as well as I could, to shuffle off the question. But, immediately after recitation, some dozen of the students came clustering around me to ascertain what I had been helping the Tutor do. I could not conceal my confusion, but I did not dare to let the truth be known, for I knew it would be a standing joke against me, that I should never hear the last of.

We went to breakfast, but I had no appetite. The apprehension of being called into the President's study and receiving either a public reprimand, or a bill of suspension, made me most perfectly wretched. As I returned to my room, there was poor chum, looking very much like a culprit waiting his execution. We had not watched at the window long, before we saw the Tutor, going straight as an arrow, across the college yard, to the President's study. Our blood chilled within us, as we waited the summons which should call us into that dread presence. A half hour of most woful suspense passed away, and we saw the Tutor returning. We thought that the awful moment was now at hand. But the Tutor went quietly to his room, and during the forenoon, no message came for us.—We were, however, continually expecting a summons, and were in such a state of apprehension that it was impossible to study. Towards the close of the forenoon we concluded, that there was no time to assemble the government in the morning, and that they had postponed the subject till the evening. The anxiety we were in, was so great, that an immediate settlement any way, would almost have been a relief. Evening came, and we sat down at our fireside with most unenviable feelings. Presently, there was a tap at the door. My blood curled. "Come in," said chum, with a faltering voice. It was a fellow student. The weary hours of the apparently interminable evening lagged along and still no summons from the government.

"Why, Henry," said chum, "it cannot be that the Tutor has not informed against us?"

"No," said I, "we were so completely caught that we shall, of course, be hauled up for it. But if they were going to *suspend* us, I think they would have had a meeting to-day. You know they have a government meeting, every Wednesday evening. I rather think as they have got us so safe, they have put off the subject till then."

These thoughts were a little relief to our minds, but they lengthened out the period of our suspense.—Wednesday evening at length came, and with it freshened feelings of apprehension. But the evening passed away—and the next day—and the next, and no notice was taken of our evening adventure. Gradually our feeling became calm, and the remembrance of the scrape ceased to haunt our minds. The Tutor was a generous man as ever lived, and probably thought that our detection by himself, was punishment enough.—At any rate we felt it to be so, for, one evening, as we were sitting musing by the fireside, chum suddenly spoke up,

"Henry, if ever I felt grateful to a man in my life, I do to the Tutor. And if I live to graduate, I will thank him for his forbearance."

Several months after the event we have now been relating, a student came into our room, on a dark evening.

"Come," said he, "don't you want to go and have a scrape."

"Scrape! you rascal—you scoundrel—you villain," shouted he in the vehemence of his indignation. "Do you want to get me into a scrape? I have had one, and it was almost the death of me. Get out of my room."

The fellow fled in terror, and no one else ever asked chum or me to enjoy the pleasures of a College "scrape."—*Religious Magazine.*

There does appear to be an over-ruling PROVIDENCE which rewards or punishes persons even in this world. Some years ago, several citizens of Baltimore were *suspected* of being engaged in the African Slave trade. What became of them, and where are they? Every one that we heard named as concerned in that trade, became a bankrupt—an utter bankrupt, as well in reputation as in money matters, and those who yet live have not regained an atom of character since, nor returned into that class of society to which they once belonged.

Thus it has been with great dealers and jobbers in false stocks—the herd of *gambling speculators*, every where, though not with such a general overthrow. Many of them are beggars, though they once rode in their own coaches—and others, who counted by hundreds and thousands of dollars, may need 25 cents to purchase bread. One of this herd, *Malapar*, of New-York "Marble bank" memory, in extreme distress, lately applied at the police office in that city, and was admitted to an asylum in the poor house.—*Niles' Reg.*

Populous.—Alderman Talmadge, of New-York, recently made a report to the Common Council of that city, touching the state of Lauren's street; from which the following is an interesting extract:

"He had been called to that quarter, in his official capacity, to quell a riot and also as a health warden, and had been at the pains to investigate the condition of the inhabitants. House No. 33, he had found inhabited by 21 whites, and 96 blacks—the next house contained 30 whites and 16 blacks, the rear 15 blacks—the next in order was inhabited by 45 whites and 42 blacks, and the ten houses adjoining each other, commencing with No. 33, he found to be inhabited by no less than 280 whites, and 173 blacks, being in all 453, and average of 45 persons to each house."

School for Young Ladies.

MR. & MRS. GRISWOLD

WILL open on MONDAY, the 16th inst., a School for the Education of YOUNG LADIES. They take pleasure in informing the citizens of Lexington, that they have secured the assistance of a lady already very favorably known to them as a teacher.

The year will be divided into two sessions by vacations of three weeks each, commencing the 1st of April and the 1st of October.

TERMS.

Tuition in the higher branches,	$20	per session.
Preparatory Department,	12	" "
Instruction on the Piano,	15	" quarter.
" " Harp,	20	" "
" " Guitar,	15	" "
Instruction in the French, Spanish, Italian German, and ancient Languages, each,	5	" "

The apartments of the School are in the dwelling house at present occupied by Mrs. WORSHAM, on Short-street. They are entirely distinct from the rest of the house, with a private entrance by the door next to the residence of Mrs. MORRISON.

Lexington, June 18th, 1834. 49-tf.

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Lexington, June 4th, 1834.

LOOK HERE.

John M. Hewett, Truss Maker,

OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. THOMAS STAGNER, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

L. DEPOORTER, (Of France,)

SURGEON DENTIST,

ACKNOWLEDGING with pleasure, the liberal encouragement he has received since his arrival here, respectfully informs the Ladies and Gentlemen of this city and vicinity, that he has determined to reside permanently in Lexington. He is prepared to insert either singly, or in complete sets, ARTIFICIAL TEETH; also FALSE PALLATS; he repairs all vacancies in the Mouth, occasioned by accident or absorption, either on the gums or jaw bones.

His office is opposite Brennan & Postlethwaite's Hotel, where he may be found between 9 A. M. and 6 P. M.

Ladies attended at their residences.

Lexington, June 11, 1834. 48-tf.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.

Lexington, May 25, 1834. 46-tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.

Cocoanuts.

250 Fresh Cocoanuts, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office*

Wanted to Hire,

A NEGRO WOMAN, who is a good cook and washer, for whom a liberal price will be given. Enquire at this Office.

April 2, 1834. 38-tf

SPRING IMPORTATION!!

J. T. FRAZER,

Merchant Tailor,

CONTINUES the business at the old, and well known stand, No. 76, Main Street, Lexington, Ky. where he will keep constantly on hand a general and complete assortment of

Cloths, Cassimeres & Vestings

Of the most fashionable shades and best quality.—ALSO —An extensive variety of

Half-hose, Gloves, Shirts and Shirtees, India Rubber, Silk, Web and net Suspenders, Collars, Stocks, Pongee, Italian, Lustring and Linen Cambric Handkerchiefs.

And every other article appertaining to GENTLEMEN'S WEARING APAREL.

All of which he intends selling at the most reduced prices for CASH. J. T. FRAZER.

Lexington, April 14th, 1834.] 40-tf.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. SAGUEZ'S, of New-York, new invented SELF-VARYING RULE: Reports of SPRING FASHIONS, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.

Lexington, April 16th, 1834. 40-6m.

VERSAILLES SEMINARY

THE PROFESSOR OF LANGUAGES in this institution, induced by a desire of becoming useful, and encouraged with the hope of rendering satisfaction both to himself and employers, from a consciousness (at least to some extent) of the high station which one holds who is engaged in the direction of the education and morals of youth, informs the citizens of Woodford and all those wishing to entrust their sons with him, that he has determined (as far as it is in his power) to remove all obstacles and impediments which may prevent the advancement of youth in acquiring a knowledge of so essential a part of Education, and to apply himself exclusively and diligently to the interest of his school. He hopes that after having the honor and pleasure of being a pupil of Mr. William R. Thompson about three years, and eighteen months of that time an assistant teacher, he will be able to teach with success to his scholars and improvement to himself. Aware that Versailles and its vicinity, from the richness and fertility of the country around, and the hospitality and morality of their citizens, can afford more than common facilities for the education of youth, he feels assured that the expenses of tuition incurred are not as great as in other parts of the country. Having no claims upon the public patronage, he presents, for the faithful and diligent discharge of his duties, no other pledges than those which a deep sense of his responsibility as director of the education and morals of youth, inspire. Boarding can be had for $1,25 to $1,50 per week.

Price of tuition, per session of five months, $15 00.

Session to commence on the first Monday in June next. Every one wishing to enjoy the advantages of English science also, can be accommodated, as the English department is now filled by a teacher of superior qualifications and high respectability. Great pains will be taken to preserve good order and discipline in the school. PRESTON B. MORROW.

May 28, 1834. 46-2m

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL.
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.

Lexington, March 5, 1834. 34-tf.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALL49CE.

Lexington, June 11th, 1834. 49-by.

JUST PUBLISHED,

And for Sale at This Office, and at A. T Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5

December 11, 1833.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.

Lexington, Jan. 29, 1834. 29-tf

Dried Peaches.

50 Bushels Dried Peaches, just received and for sale by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office*

Blue Lick Water,

FRESH every 10 days, by J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-stree opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1833—21-tf

COPPER, TIN, AND SHEET-IRON

MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. EISHEL, dec'd. and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware.* They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

MERCHANT TAILORS'

FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

Perfumery and Fancy Store.

S. OLDHAM,

BARBER AND HAIR DRESSER,

(Main-street, Lexington, a few doors below Brennan & Postlethwaite's Hotel, and directly opposite Miss Susan Cook's Boarding-House.)

RETURNS his sincere thanks to his friends and customers for their past favors, and hopes by his moderate charges and attention to business, to continue to receive a share of public patronage. He also wishes to invite their attention to a general assortment of FANCY ARTICLES in addition to his former stock.

Consisting in part of the following—viz.

Wigs and Top pieces of different shades;
Curls and Puffs; Hair and Clothes Brushes;
Curling Tongs and Hair Pins;
Shaving and Tooth Brushes;
Pocket Books; Fancy Soaps for Ladies use;
Shaving Soaps, of best quality, of all sizes;
Wax-jointed and Alabaster Dolls;
China and Wooden Cups and Saucers;
Razors and Razor Strops, best quality;
Stocks and Shirt Collars;
Cologne Water, Florida Water, Milk of Roses, Bear's Oil, Maccassar Oil, Ivory and Basket Rattlers, Ivory and Common Snuff Boxes; also Snuff. Silk and Buckskin Purses, Battle-Doors and Shuttle Cocks, Cigars of superior quality, together with a general assortment of every thing in his line of business.

He also informs the public that his *Bathing House* is now opened for the present season.

Lexington, April 16, 1834. 40-3m

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Hygeian Vegetable Medicine

From the British College of Health, London

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Bilious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doloureux, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadnut *Maysville*; John R. Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Lexington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf